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ABSTRACT

The aim of this booklet is to describe and explain efforts over the past twenty years for the right to education in the world's nations. The theme focuses upon an attempt to actualize the ideals in the Universal Declaration of Human Rights which concern and affect universal education in developing as well as developed countries. Eleven chapters briefly deal with the world trend toward building schools; the right to education in the context of the Universal Declaration of Human Rights; consequences resulting from the right to education; education in regard to quantity and quality; battle against illiteracy; need for continuous education in all countries; education for international understanding to hopefully ensure peace; resistance to educational change from the educational system and the family; educational planning; and the need for international cooperation. (Author/SJM)

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Unesco and its programme

The right to education

From proclamation to achievement
1948-1968

by Louis François

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Unesco

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In this series:

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The right to education

From proclamation to achievement 1948-1968

by
LOUIS FRANÇOIS

SP 005 802

Unesco

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Preface

To provide a description, an explanation of the efforts which have been made over the past twenty years in order that the right to education, included in the solemn, lofty Universal Declaration of Human Rights, should become an integral part of reality, living, varied and contradictory as this may be, in 120 of the world's nations: such is the aim of this booklet.

Although I have devoted my life to education, although I am a historian and a geographer by profession, this seemed a staggering task.

I had to find some high vantage point, and the means, at once powerful and accurate, of assessment, to depict, as accurately as possible, a very complex world, with its own peaks and abysses, its forests and deserts, its bright spots and its shadows.

Unesco itself represented this ideal and in fact indispensable observatory. In 1945, the international community charged Unesco with the responsibility for promoting education throughout the world and, in 1948, with the duty of ensuring respect for the Universal Declaration of Human Rights in matters of the Organization's competence. I have taken every advantage of the vast accumulation of documentation, thoughtful studies, suggestions and experiments stemming from Unesco's activities.

To Unesco I owe the elements of this study. First because, over the past twenty years, I have been closely involved with Unesco as secretary-general and later as vice-president of the French National Commission; as a participant in, and consultant or delegate to, its various meetings; as one of those charged with the achievement of its goals within the French educational system.

Secondly, because I have been able to garner an abundant

harvest of facts and figures thanks to the documentation centre which the Unesco Secretariat has gradually built up. The Organization receives its information from all over the world, conducts studies of every kind, publishes most significant reports.

I have thus had plenty of source material to draw on. All the figures quoted are taken from the *Unesco Statistical Yearbook* and the *World Survey of Education* series, published by Unesco, and from the yearly reports of the International Bureau of Education, in Geneva. I have studied the resolutions submitted at the successive sessions of the General Conference. I have analysed the many reports on meetings and seminars organized by Unesco. I have read with advantage the reports written before and after the conferences of the ministers of education of Latin America, of Africa, of the Arab States, and of South-East Asia; these reports have been particularly numerous and significant from 1960 onward, as Unesco's efforts on behalf of the developing countries have increased. I was also stimulated by the Director-General's inspired and inspiring addresses.

The opinions expressed in this booklet, while based upon such items of information as appeared to me the most significant, remain none the less my own and should not be considered as reflecting an official statement of policy of the Organization.

In carrying out my work I have certainly been pressed for time and may well not have been as analytical or, even more, as synthetic in approach as I should have been.

Whether these shortcomings have been offset by my passion for education, my realization of the vast scope of the task to be achieved by all the nations of the world, my conviction of the necessity for, the usefulness, and the effectiveness of Unesco, I cannot say.

Let my readers judge for themselves.

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I More and more schools

School and family alike contribute to the formation and blossoming of the child's and the adolescent's personalities. Nothing can be more rewarding, more comforting, than the sight of children and adolescents, happy in their home life and enjoying their work at school. A true family prepares, reassures and encourages a good pupil; a good school is the family's most valued auxiliary. The family and the school are the two indispensable sets of surroundings for all types of education.

This observation has but recently been recognized as axiomatic in the developed countries. As late as the nineteenth century these were still, with regard to education, in a position comparable to that of the countries where illiteracy reigns today. The school has only come into its own as an indispensable institution for all human communities within the last twenty years. In 1960, when Mali achieved independence, only seven children out of a hundred were able to attend school.

Considering the world at large, however, let us look for a moment at these few photographs:

Figures 1 and 2. Under its bamboo and palm-leaf roof, its master beam the trunk of a tree, we see a very modest school indeed. The schoolmaster, with all the majesty of an orchestra conductor, is encouraging his young pupils, helping them to express themselves. On the blackboard, carefully inscribed, a few sentences related to the children's daily lives. On 16 January 1961, identical ceremonies took place in this unassuming Togo school and in the little palace built in Borneo (Sarawak), after which African and Malay children were free to relax and to enjoy their recreation.

Figure 3. What a long, what a towering façade! The curved lines alone save it from utter monotony. One would scarcely

call this secondary boys' school at Reims a 'monument'. It seems more like a big factory and is, in fact, designed for more than 3,000 pupils.

Figure 4. We need have no hesitation at all about calling the Damascus Technological Institute a factory. The institute was financed by the United Nations Special Fund, and was built with the help of Unesco experts; its role will be to provide the foremen and the engineers Syria needs for its industrial development.

Figure 5. At Powai, near Bombay, the Technological Institute trains the engineers needed by India for its development. Twenty experts supplied by Unesco co-operate on the spot with Indian teachers.

Figure 6. Universities too are being invaded by increasing multitudes of students. Immense new schools and vast lecture halls have had to be put up, such as the Grand Auditorium of the new Law School in Paris.

So the countries of the world are being studded with new schools, colleges, universities, just as, nearly a thousand years ago Western Christendom was studded with new churches. The monk Ralph Glaber tells us that shortly after the year 1,000—that year so dreaded as the date of the end of the world—'the very same thing occurred the world over . . . intense rivalry sprang up among all the Christian nations: which of them would build the finest temples? It was as though the world were awakening and casting off its old apparel to don a white robe of new churches'.

After the end of the Second World War, its holocausts and its havoc, freedom resurrected and life once more triumphant seem to be taking shape in a new world, embodied by the rising tide of youth who are being taught, who are acquiring culture, who are becoming initiated into the mysteries of the humanities and the sciences. The historians of the future will be able to write that, around the year 2,000 'the very same thing occurred the world over . . . new schools were built, old ones rebuilt; the world donned a white robe of new schools'.

From the humblest schoolroom in the bush to the most imposing academic halls, these new buildings bear witness to the conquest of a new right, stated in the Declaration of Human Rights and proclaimed by the United Nations in Paris, twenty years ago, in 1948: the right to education.

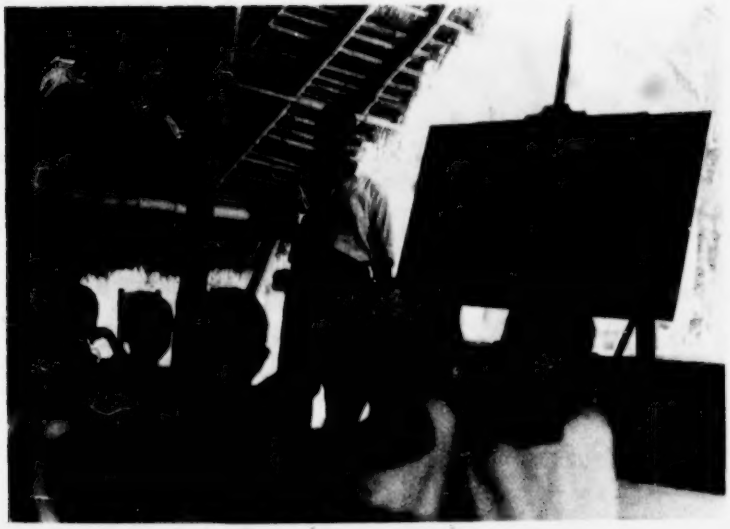


Photo : Unesco/Paul Almasy

1. A class in the village school, Klouto (Togo).

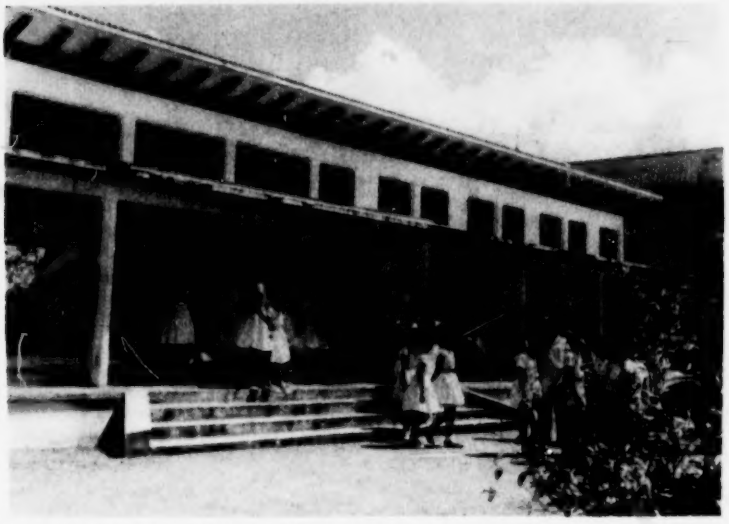


Photo : Unesco/Jack Ling

2. The Dragon School, Sarawak (Borneo).

Photo : Institut Pédagogique National/Pierre Allard

3. The boys' secondary school, Reims (France).

More and more schools

Photo : Unesco/Dominique Roger

4. The Technological Institute, Damascus (Syria).

Photo : Unesco/Paul Almasy

5. Indian Institute of Technology, Bombay.

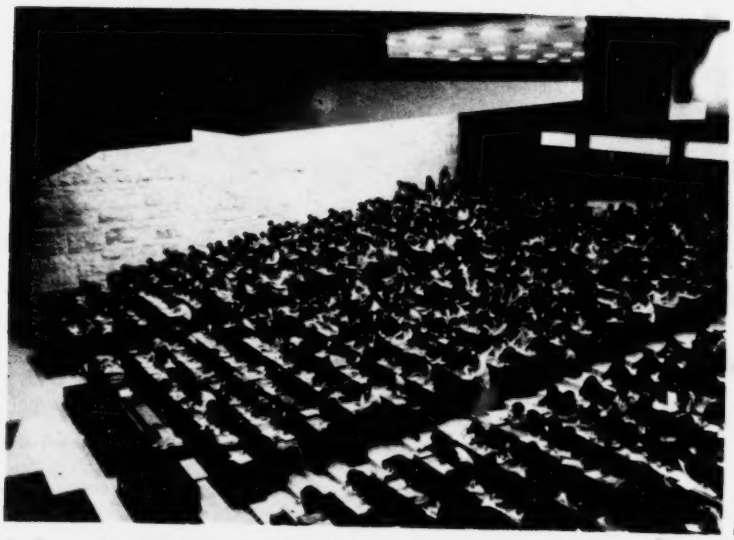


Photo : Institut Pédagogique National/Jean Suquet

6. Large lecture hall, Faculty of Law, Paris.

II The Universal Declaration of Human Rights

If we read the Universal Declaration of Human Rights carefully we find, first and foremost, the assertion of liberty: liberty for every human being to dispose of his person and of his goods, and the whole gamut of the great basic freedoms: freedom of thought, conscience and religion; freedom of opinion and expression; freedom of association and freedom of movement; the right to participate freely and actively in the political life of the city, the region, the country and the world, either directly or through freely elected representatives; and the right of parents to choose the kind of education that shall be given to their children.

We next find the assertion of equality: civil equality through the equality of all before the law; economic equality through the guarantee of a decent standard of living for all, i.e., the minimum requirements in matters of food, clothing, housing, medical care and insurance against unemployment, sickness and old age; social equality through the right to work and to enjoy leisure, the right to education and culture.

Lastly we find the assertion of fraternity: the protection of women, of children and of the persecuted; the total abolition of discrimination on the basis of race, sex or religion. Education must promote understanding, tolerance and friendship among all nations, all racial and religious groups.

Liberty, equality, fraternity, these are the watchwords of democracy, of every democracy in the world. When liberty, equality and fraternity are achieved, so too will be achieved the free, full development of man's personality within the community; and thus man will be considered as an end and not a means.

At this point we should take note of the basic relationship

between the right to education and true democracy; for the advancement of this right requires the determination to achieve a system of government embodying in ever-increasing measure liberty, equality and fraternity.

To these three concepts we must add a fourth, which is expressed in Article 29 of the Declaration: that of duties toward the community. For man may claim his rights, in the name of freedom and justice, only in so far as he consents to assume his duties, and becomes aware that the members of every human community are all interdependent.

The Universal Declaration of Human Rights confirms national sovereignty, individual freedom and civil equality, all the political rights proclaimed by the American Declaration of Independence of 1776, and by the French Declaration of the Rights of Man and of the Citizen, the fruit of the revolution of 1789. And we can but be gratified that the United Nations decided to invest the occasion with fitting ceremony, after the appalling tyranny which had engulfed Europe between 1938 and 1944. But the Universal Declaration goes further and lists the new economic and social rights called into being by the great industrial revolutions: that of the nineteenth century, founded on coal, and that of the twentieth, founded on oil, nuclear energy and automation. The Universal Declaration, while recalling the requirements of political freedom, also stresses economic and social equality.

The growing importance of the machine results in the dense concentration of human beings within great factories and monstrous urban agglomerations. The machine brings about an ever closer interdependence between town and country, and between all the countries of the world. It sets man in a new situation, within larger communities exercising more constraint upon their members. It transforms his estate from that of an isolated individual to that of a member of an economic production group and a social class, whose interests he shares.

Moreover, increased production engenders new rights: greater affluence for the majority, general access to constantly increasing material wealth and cultural riches; safe tenure of employment and of social status. A new dimension in human dignity is created by the right to a better economic position, to greater social equality, to a broader cultural life.

THE GENERAL ASSEMBLY

PROCLAIMS

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

. . . . . .

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations. . . .

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

The recognition and conquest of these economic and social rights would no doubt have taken scores of years had they not been rushed on by two major events: first the Soviet revolution and later the Second World War. These two great upheavals hastened the march of history. It became obvious that labour had a right to the social transformations necessitated by its historical coming of age; that the masses, within each nation as within the international community, had a right to their share of the material goods produced, and of the riches of the mind and of culture. We are witnessing the establishment of a new world order based upon the system of the United Nations.

We must, therefore, view the right to education against the broad background of history, looking upon it as the natural outcome of the political revolution of the nineteenth century, and the economic and social revolution of the twentieth.

III The right to education and its consequences

The Universal Declaration of Human Rights not only proclaims the right to education. It elucidates that right, which calls for the creation of free and compulsory elementary education (from ages 6 to 11 or 12); of general and technical secondary education on the broadest possible scale; of higher education 'equally accessible to all on the basis of merit'.

Article 26 also defines the aims of education: the full development of the human personality; respect for human rights and fundamental freedoms; understanding and friendship among all nations, racial or religious groups; a clear and well-

informed civic sense, concerned with the welfare of the nation, but also with the United Nations and world peace.

The achievement of the right to education consists in giving young people better opportunities to acquire the knowledge, the skills, the attitudes, the sense of values which will allow them (a) to lead a happy life, as individuals; (b) to discharge the various social duties incumbent upon all those who share in a community; (c) to maintain and to develop the national and international communities.

Thus defined, the task is indeed immense, for these goals are very far from having been reached in the developed countries, while in the developing countries they are scarcely even set so far.

But the drafters of Article 26 had no inkling of the successive consequences and developments to which its application would give rise.

In the developed countries the democratization of education has as corollaries the raising of the school-leaving age, the multiplication, five and even tenfold, of secondary school enrolments, and the transformation of universities from cloistered institutions into actual cities of science. At every level of education, it entails the reform of curricula and methods, the more so since these must be adapted to a rapidly changing world. It necessitates the building and maintenance of new facilities, the training and remuneration of teachers, the provision of teaching materials, the use on a large scale of new audio-visual teachings aids. All this in turn means constantly increasing financial resources.

In the developing countries education has been recognized as the essential characteristic of true independence, as the yeast in the loaf of political unity, as the means of creating national consciousness. But where are the pioneers to start clearing this vast new territory? With elementary education which will be made compulsory? With secondary education, both general and technical, which must be developed for the training of the personnel required for the life of the country and for education itself? And of what avail will it be to teach children who, living in an illiterate world, will all too soon revert to the ignorance that surrounds them. Education should indeed be extended to the whole nation. The developing countries, face to face

with the right to education and its demands, are like frail barques braving the ocean waves.

All countries, without exception or distinction, still have great efforts to make in order to eliminate every form of deliberate or involuntary discrimination: between boys and girls, between rural and urban populations, between different racial and religious groups, between social classes.

Lastly, if perpetual change is a characteristic of the world today, is there not some danger in concentrating the educational process within the short period of early life? Of what use, twenty years later, will the knowledge he acquired as a child be to an adult? And so we see the birth of a new concept and of still another duty: lifelong, continuing education.

From 1960 onwards, a most important discovery has brought about a change of policy in every nation in the world: education, which was long considered as a non-productive outlay and as the rival of economic development, has at last been recognized as a primary factor in progress. Whereas increased agricultural and industrial production used to be considered the only basis for the subsequent extension of schooling, and was thus the decisive factor for further progress in education, the order of things has been suddenly reversed: the development of agriculture, industry and trade demands trained personnel in all these fields. Resources, capital, machines and men; how can any nation acquire these instruments of power without education?

So education becomes an integral part of economic and social development; schooling is considered a profitable, in fact a strikingly valuable investment, since it contributes to the wealth of a country. Manpower is the most difficult of all forms of capital to build up but, in time, also the most productive. The United Nations Development Programme, the International Bank for Reconstruction and Development, which used to be interested only in great public undertakings, such as water power developments, railroads, ports, industrial and agricultural equipment, now underwrite, partially at least, institutes of higher education and secondary-teacher training colleges.

Education, tied in with economic and social development, is now in its turn coming into the sphere of planning, with all the prestige that confers. There is no ministry of education

CONVENTION
AGAINST DISCRIMINATION
IN EDUCATION

adopted by the General Conference at its eleventh session

Paris, 14 December 1960

Article 1

1. For the purposes of this Convention, the term 'discrimination' includes any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education and in particular:

(a) Of depriving any person or group of persons of access to education of any type or at any level;

(b) Of limiting any person or group of persons to education of an inferior standard;

(c) ... of establishing or maintaining separate educational systems or institutions for persons or groups of persons; [1]

(d) Of inflicting on any person or group of persons conditions which are incompatible with the dignity of man.

. . . . . .

Article 3

In order to eliminate and prevent discrimination within the meaning of this Convention, the States Parties thereto undertake:

(a) To abrogate any statutory provisions and any administrative instructions and to discontinue any administrative practices which involve discrimination in education;

(b) To ensure, by legislation where necessary, that there is no discrimination in the admission of pupils to educational institutions;

(c) Not to allow any differences of treatment by the public authorities between nationals, except on the basis of merit or need, in the

1. The maintenance of separate educational institutions of strictly equivalent standards is not considered discriminatory.

matter of school fees and the grant of scholarships or other forms of assistance to pupils and necessary permits and facilities for the pursuit of studies in foreign countries;

(d) Not to allow, in any form of assistance granted by the public authorities to educational institutions, any restrictions or preference based solely on the ground that pupils belong to a particular group;

(e) To give foreign nationals resident within their territory the same access to education as that given to their own nationals.

Article 4

The States Parties to this Convention undertake furthermore to formulate, develop and apply a national policy which, by methods appropriate to the circumstances and to national usage, will tend to promote equality of opportunity and of treatment in the matter of education and in particular:

(a) To make primary education free and compulsory; make secondary education in its different forms generally available and accessible to all; make higher education equally accessible to all on the basis of individual capacity; assure compliance by all with the obligation to attend school prescribed by law;

(b) To ensure that the standards of education are equivalent in all public educational institutions of the same level, and that the conditions relating to the quality of the education provided are also equivalent;

(c) To encourage and intensify by appropriate methods the education of persons who have not received any primary education or who have not completed the entire primary education course and the continuation of their education on the basis of individual capacity;

(d) To provide training for the teaching profession without discrimination.

worthy of the name without its planning division, and its team of planners.

Thus the right to education, the offspring of various revolutions, has in turn begotten its own revolution: it demands of every nation constantly renewed achievements, the exploration of untravelled areas, an accelerated evolution, exceptional efforts, a genuine mobilization of men and resources. It reminds us all of the need to rise by means of education, to the level of a world in which science and technology are increasingly supreme, and which is kept in a continual ferment by rapid changes. In this rush toward progress, stimulated by scholars, scientists and technicians, it is important never to drop behind, but on the contrary to keep step with the leaders or, at the very least, to catch up with them as fast as possible.

As we reach the end of this analysis, misgivings may arise: is not education, as a factor of economic and social development, liable to be subverted to minor ends? Will it not be obliged to turn out men and women exclusively trained for narrowly defined types of employment? Will not the universities find themselves betraying their very name by splitting up into more and more highly specialized science departments and technological institutes?

In present circumstances it is tempting to reconsider the historical cleavage whereby educational activities were isolated from all others, on the ground that education has its own independent purposes, being concerned with man himself. It is convenient to recognize the industrial or commercial firm as the place where educational needs make themselves felt and as the logical underwriter of training activities. It is only natural, when administrators integrate education with economic and social planning, and consider education as an investment, to take productivity, efficiency and social service as the primary imperatives.

But education must not, cannot serve these ends to the exclusion of all others. If educators must, far more than they have in the past, establish close relationships with economists and sociologists, still they cannot be replaced by that new, and highly valued, race of specialists. The permanent task of education remains: to form the personality of every human being—the personality which will allow him to resist the loss of his

individuality in his work and his leisure-time occupations, and to set forth, be it modestly, upon the conquest of the good things of this world. And these are not material goods only, but also include intelligence, beauty and goodness.

IV Education and quantity

The road from the proclamation to the achievement of the right to education is long and hard, beset with difficulties of all kinds. The march of progress turned out to be slower and more arduous than had been foreseen. After twenty years we still find the nations harnessed to their toilsome, incessant task. The goal still seems very distant, even for the most advanced among them. Is that goal, in fact, not continuously receding in this changing world in which we have our being?

All the lists, graphs and tables reveal the spectacular increase of the population of the world (see Table 1).

The population of the world reached 3,000 million in 1960; it may have passed 4,000 million by 1980, and will be nearing 6,000 million in the year 2000. Developing areas are the leaders

TABLE 1. Increase of world population (in millions of inhabitants)

	1950	1965	1980 [1]
Africa	220	300	450
Latin America	170	240	375
North America (Canada, United States of America)	160	220	260
Asia	1 400	1 800	2 300
Europe (U.S.S.R. excluded)	390	430	480
U.S.S.R.	180	230	280
Oceania	11	18	24
TOTAL	2 531	3 238	4 169

1. Estimated.

in this increase (Fig. 7). By percentage Latin America and Africa are slightly ahead of Asia, for which, it is true, complete statistics are not always available. We may note that the increase in North America and the U.S.S.R. is double that of Europe, and not significantly lower than that of Latin America and Africa. However, the developing countries today account for two-thirds of the world's population. According to forecasts, the proportion will be 70 per cent in 1980 and nearly 75 per cent in the year 2000.

These population increases may be attributed to:

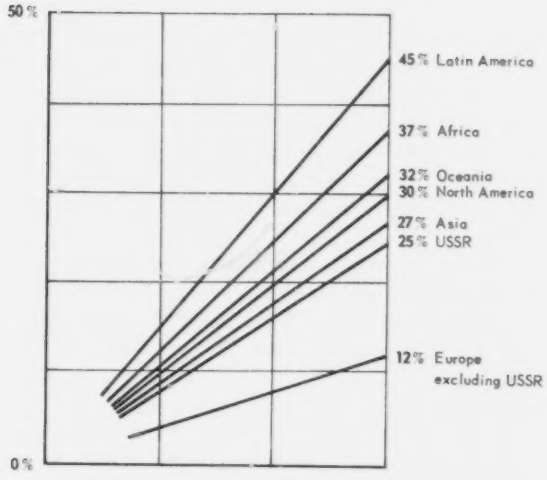
1. The birth rate which, in developing countries, remains high (over 25 per 1,000) and in some of the developed countries has significantly increased: from 17 to 22 per 1,000 in the United States, from 15 to 18 per 1,000 in France.
2. The decrease in the death rate, particularly in infantile mortality, thanks to progress in hygiene and medical care. The developed countries have gained far more from these factors than those which suffer from want, hunger, malnutrition and from endemic and epidemic diseases. Infantile mortality is one of the signs of underdevelopment. But even in these countries the right to health is gaining and the scourge of mortality is on the wane.

As a consequence, not only is the population of the world increasing; it is also growing younger. The high numbers of children and adolescents—those who are the first to be affected by the right to education—are particularly significant in the developing countries of the torrid intertropical zone. Conversely, the populations of Europe and Japan, where birth control is practised, are relatively older. In France there are 13 million inhabitants under 15, 17 million under 20, and 20 million under 25 years of age, for a total population of 50 million.

So the first obstacle to be overcome by education is that of quantity. The first problem to be solved by a ministry of education is that of accommodating and teaching these rapidly increasing multitudes of young people.

Developing countries

The countries of Latin America, Africa and Asia did not wait until 1948 to turn their attention to education. Whether they



7. **Percentage increase in world population during the last fifteen years.**

8. **Increase in the number of pupils enrolled at the three levels of education (index 100 in 1950).**

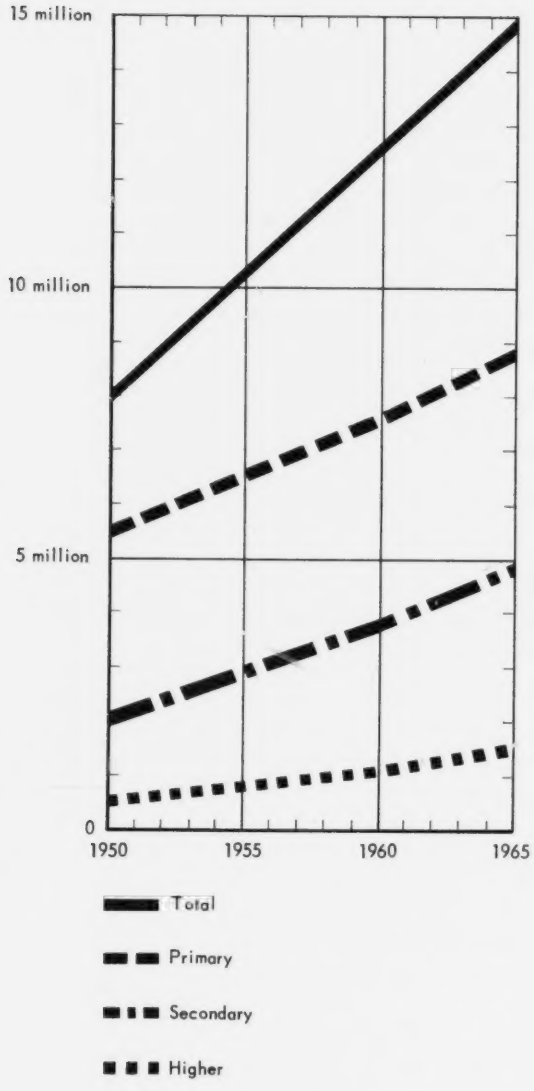
were independent or under colonial rule, they had educational policies of long standing. But year after year the number of children attending school stayed at a lower figure than that of the corresponding age groups, with the final result that, in spite of all the efforts made, the educated fraction of the country declined in proportion to the ignorant masses. A ship sailing at 8 knots against a 12-knot current can but go backward.

Over the last decade this trend has been reversed; the ship now seems to have been equipped with a motor strong enough to defy the current (see Figs. 8 and 9). The rate of increase in school enrolments is growing higher than that in the corresponding age groups. The numbers of available teachers follow a curve which, although comparable, is less sharply ascendant—a disturbing trend with respect to the quality of the teaching. Regional conferences called at Unesco's initiative have defined the ideal goals to be attained by 1980 for primary, secondary and higher education. For the sake of clarity, primary education should be taken to mean the elementary education given to children from the age of 6 or 7 to the age of 11 or 12; secondary education, the general or technical education given to children and adolescents from 11 or 12 to 18 or 19; and higher education that followed by students of 19 to 25 in universities and technological institutes.

The Latin American countries have nearly all been independent for the last 150 years. They have received large numbers of immigrants from Europe, of their own ethnic stock and their own tongue. They have, for ten years, benefited by a Unesco 'major project' for the extension and improvement of primary education. As a result, education is further advanced in Latin America than in the other developing regions (see Table 2).

TABLE 2. Education in Latin America, 1965

Level	Rate of attendance by age groups	Rate of yearly increase
	%	%
Higher education	3	6
Secondary education	18	13
Elementary education	80	4.5



9. Increase in the number of teachers.

In primary education, Bolivia (40 per cent) and Brazil (50 per cent) still have, to be sure, many difficulties to overcome; but in Colombia the rate rose from 42 per cent in 1950 to 80 per cent in 1965; it is as high as 85 per cent in Panama, 95 per cent in Uruguay and Argentina, 97 per cent in Trinidad and Tobago.

While the primary education enrolments more or less follow the rates of population growth, the far more rapid progress in secondary and higher education bears witness to the determination to create the leadership needed for a better adjusted society.

We must admire the fact that in Latin America no discrimination is applied on the basis of sex (see Fig. 11), race or religion. On the other hand, heavy influence is exerted by social and economic conditions, which are so favourable to some, so harsh for many others.

These conditions, indeed, are at the root of the adverse factors to access to education: a low level of economic development, the precarious position of many families, inadequate national budgets, the geographic dispersion of the population, contempt for technical and vocational education.

South and South-East Asia, from Iran to Indonesia and the Philippines, contain enormous deserts, but also some of the most thickly populated areas, where more than a quarter of the world's population are crowded together. India and Pakistan, closely interlocked in the Indian peninsula, have a combined population of 565 million, nearly two-thirds of that quarter. In India, every year, 12 million children are born, all of whom must be kept from dying, fed and clothed and, in the near future, educated.

In this part of the world, 54 million children were attending school in 1950, and 92 million in 1960. But this huge figure does not represent even one-half of the number of children of school age. At the latter date, the enrolment rate was 90 per cent in Malaysia, 75 per cent in Ceylon and the Philippines, 50 per cent in Viet-Nam, 45 per cent in Indonesia; 40 per cent in India, 35 per cent in Iran, 25 per cent in Pakistan, 15 per cent in Nepal and 7 per cent in Afghanistan. And, among these children, scarcely one girl to three boys in India and Pakistan (Fig. 11).

In 1960 all these nations, gathered together on Unesco's initiative, adopted an ambitious plan for the provision of educational facilities, known as the Karachi Plan. It aims at

1 teacher for less than 100 persons

1 teacher for more than 100 persons

1 teacher for more than 200 persons

1 teacher for more than 400 persons

1 teacher for more than 600 persons

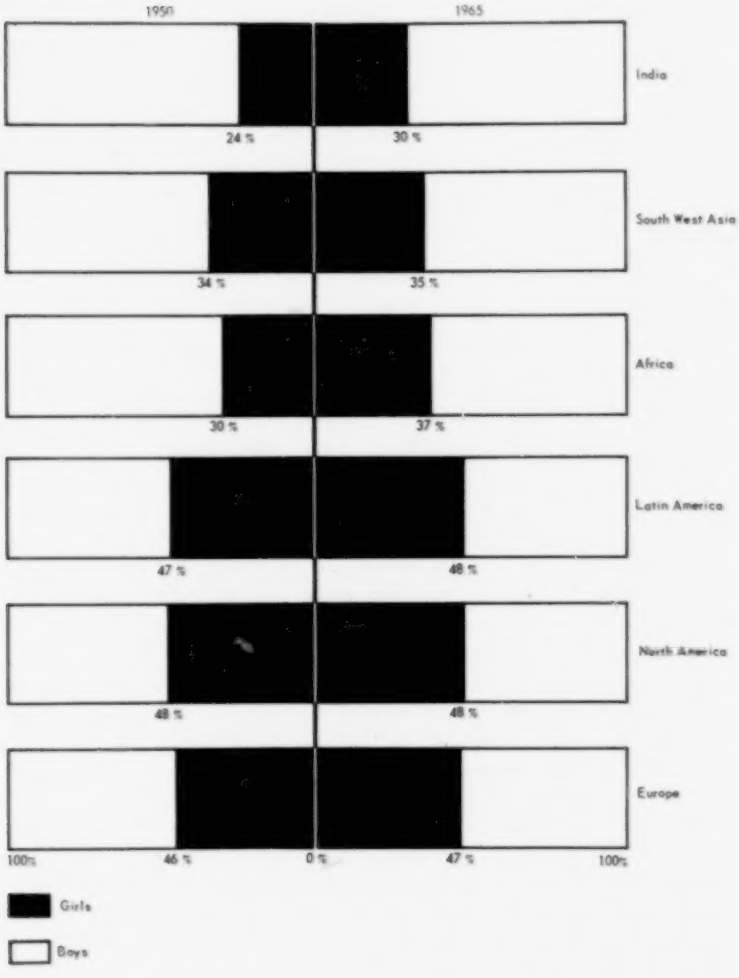
10. Percentage of teachers in relation to the total population (world average: 1 teacher for 250 persons).

providing, before 1980, free and compulsory schooling for all children, to last at least seven years. The number of primary school teachers will be tripled. The average cost of schooling, per child, will rise from $8 to $20 a year (which will still be only a quarter of the present cost per head in the primary schools of some of the industrialized countries). Secondary and higher education, too, will have to be expanded in order to train the teachers, the specialists and supervisory staff necessary for the economic development which will make it possible to carry out the Karachi Plan; significant reconversions will have to be effected, since 10 million pupils are enrolled in schools of general education, as against 1 million only in vocational and technical schools. Every year the Indian universities turn out 116,000 graduates in the humanities and 25,000 graduates in law, but only 8,000 in the sciences, 5,000 engineers and 4,000 agronomists.

The Plan is imposing indeed. But educational expansion is hard put to it to keep up with the huge growth of population.

There was no delay in starting: between 1960 and 1965 school enrolments went up sharply, by more than 30 million pupils. All the rates of school attendance are on the increase, reaching 80 per cent in India, 67 per cent in Viet-Nam, 42 per cent in Iran and 14 per cent in Afghanistan. Special efforts are being made in the rural areas to promote the access of girls to education and to develop technical education. But meagre financial resources have made it impossible to meet the need for more buildings, more textbooks and for the new audio-visual equipment. Between 1965 and 1970, 40 million more pupils will have to be accommodated in the primary schools, 12 million more in secondary schools, 1 million more students in higher education. And 1,154,000 more primary school teachers and 250,000 more university lecturers and secondary school teachers will have to be recruited. These dry statistics are eloquent enough and need no further comment.

The Arab States have been the scene of great progress. Between 1960 and 1966 the population increased from 92 to 105 million, the number of schoolchildren and students from 8 to 12 million. The annual rate of demographic increase was about 2.5 per cent, that of school and university enrolments almost 10 per cent (see Table 3).



11. Percentage of girls in educational establishments (at the three levels).

TABLE 3. Progress of education in the Arab States

Level	Number of students or pupils		Annual rate of increase
	1960	1966	
			%
Higher education	145 000	250 000	14
Technical and vocational education	187 000	237 000	7
General secondary education	920 000	1 630 000	12
Primary education	6 300 000	9 700 000	9

However, an estimated 8 million children still do not attend school. The young, in these States, are particularly numerous. Half of the population is under 20, as against 30 per cent in European countries; children from 5 to 11 years of age account for 17 per cent as against 11 per cent in Europe.

Progress in education is still unbalanced: children in rural areas are at a disadvantage in comparison with city children as are girls as compared with boys (one girl to two boys in primary schools, one to three in secondary schools, one to four in higher education). Within secondary education, technical and vocational schooling (with one pupil out of eight) has not yet found its proper level. Education in general labours under severe shortage of buildings, of equipment and, particularly, of teachers, although the dearth of these is compensated for by teachers from abroad.

The primary resources of the Arab States are agriculture and oil. Agrarian reform and the improvement of agricultural methods, the diversification of resources and, very specially, industrial equipment are largely dependent upon the training, at all levels, given to the young. The educated woman is becoming the most reliable stimulus for the education of the coming generation. Here, as elsewhere, the quality of the individual, man as the means and the end of all things, is the very crux of economic development.

Africa as a whole, or nearly all of it, achieved independence and entered international life in 1960. With respect to education there was much to be done. In the African States, taken as a whole, the rate of school attendance was no higher than 16 per cent, varying between 2 and 60 per cent from one State to

another. In the majority of them four out of five children did not attend school. Girls accounted for less than 30 per cent of the primary school population and 22 per cent of secondary school enrolments (Fig. 11). In some States not even one girl out of ten ever set foot inside a classroom.

The primary school enrolment rate in the States stemming from the French Community in 1960 was as follows:

Over 50 per cent. Cameroon (78), Republic of the Congo (70), Gabon (60).

Between 20 and 50 per cent. Madagascar (47), Ivory Coast (33), Togo (32), Dahomey (31), Central African Republic (27), Senegal (24), Guinea (20).

Under 20 per cent. Chad (14), Mali (7), Mauritania (7), Upper Volta (7), Niger (3).

At the top of the list comes Cameroon. The coastal States of the Gulf of Guinea, the most prosperous of the area, had a more firmly rooted school system than the less densely populated States further north. Mali, for instance, had only one technical secondary school with 600 pupils, and one secondary grammar school, which turned out only a few students holding the *baccalauréat*, who alone could hope to become the leaders of this State with its 4.5 million inhabitants for an area of 1,250,000 square kilometres (approximately 482,000 square miles).

As far back as 1961, Unesco called together a meeting of ministers of education at Addis Ababa. The whole of Africa responded to the call, from the tropical sub-Saharan States to those of the temperate zones in the north. They took decisions similar to those taken at Karachi, and committed themselves to achieve, within twenty years: (a) primary schooling, of six years' duration, free and compulsory, under well-qualified teachers; (b) secondary schooling, comprising two cycles of three years each, to cater for 23 per cent of their adolescents; (c) higher education, which would take in 2 per cent of African youth and would keep nine students out of ten on African soil; (d) complete equality between boys and girls.

From that date on, progress has been surprisingly swift. Between 1960 and 1965, primary school enrolment rates increased from 7 to 20 per cent in Mali, from 14 to 21 per cent in Chad, from 24 to 52 per cent in Senegal, from 29 to 60 per cent in Togo. Nigeria has achieved universal primary education in

the southern provinces. There are approximately the same number of girls as of boys in the Algerian schools, and one girl for three boys in the Somali Republic. The efforts made in secondary education have been even more outstanding: in Senegal, while the primary school population was doubling, the number of secondary school pupils went up from 9,000 to 24,000 (of whom, admittedly, only 2,500 are enrolled in technical education).

Thus, from Latin America to Southern Asia, all the developing countries are meeting the same problems, spurred on by the same ambition, and have committed themselves to analogous achievements. They are on their way toward a system of compulsory primary education, extended from four to seven or eight years; toward the strengthening of secondary education; toward the creation of higher education which will supply the leadership indispensable to development. This will require, during the period from 1965 to 1970, the accommodation of 52 million more pupils in primary and 15 million more in secondary schools; 1.5 million more students in the universities; the training of 2.5 million more primary school teachers and not far short of 1 million additional secondary school teachers and university lecturers.

Wherever we look, education is striving to forestall the demographic explosion.

Progress, however, is slowed down by powerful brakes, which are hard to release: the shortage of financial resources and the dearth of teachers. Some countries, even if they were to devote their entire budgets to education, would still be unable to ensure schooling for all. Many States are obliged to have recourse to foreign teachers.

To solve the quantitative problem, foreign aid and technical co-operation are consequently indispensable, particularly during the difficult, strenuous initial stages.

Through their own efforts, and with the help of the entire international community, the developing countries hope to achieve, by the end of this twentieth century, full-fledged, solidly established and efficient school systems, and thus to meet the imperative requirements of the right to education.

The developed countries

The calls for help, in the form of money and men, received from the developing countries are becoming more and more pressing at the very time when the developed countries themselves have to cope with the 'quantity' factor.

To be sure, the latter have long enjoyed the advantages of sound educational systems. The map (Fig. 10) shows their overwhelming superiority in numbers of teachers. But an impressive increase in school enrolments—it has even been called 'an educational explosion'—is shaking the very foundations, provoking tremors in the soundest structures, and forcing the reappraisal of the best-tried systems.

An educational revolution is breaking out in the countries where the situation seemed most secure.

Tables 4, 5 and 6 reveal the following facts:

1. Primary school enrolments have expanded normally, following an increase in the birth rate and the extension of schooling.
2. Secondary school enrolments everywhere are expanding significantly under the cumulative effect of three phenomena: the increased birth rate; the raising of the school-leaving age to 15 and even 16; and, above all, voluntary extension of school attendance. The sudden combined spates of three great tributaries can only result in the main stream overflowing its banks. The first cycle of secondary education,

TABLE 4. Primary school enrolments

Country	Number of pupils		
	1950	1960	1963
Denmark	435 000	560 000	563 000
France [1]	4 000 000	5 800 000	5 600 000
Hungary	1 200 000	1 390 000	1 450 000
Norway	340 000	430 000	415 000 [2]
Sweden	708 000	808 000	817 000
Switzerland	477 000	571 000	463 000
United States of America	24 000 000	34 000 000	36 300 000

1. The *cours complémentaires*, or post-primary courses, were brought into secondary education in 1960
2. Figure for 1964.

for instance, has to all intents and purposes become a normal sequel to primary education for all; more and more parents can afford and are determined to keep their children at school until the end of secondary schooling, leading to the *baccalauréat* or the technical diplomas which will secure them a better future career. Even when compulsory schooling up to the age of 16 is not imposed by law, it is already accepted current practice.

TABLE 5. Secondary education enrolments [1]

Country	Number of pupils		
	1950	1960	1963
Finland	95 000	300 000	340 000
France	817 000	1 700 000	2 318 000
Ireland	54 000	83 000	93 000 [2]
Japan	6 600 000	7 800 000	11 130 000 [2]
Sweden	135 000	222 000	198 000
Switzerland	93 000	143 000	255 000
United States of America	6 900 000	11 157 000	13 300 000

1. For the U.S.S.R. it is difficult to draw the dividing line between primary and secondary education which, together, account for more than 50 million pupils.
2. Figures for 1964.

TABLE 6. Higher education enrolments

Country	Number of students	
	1955	1965
Belgium	42 700	84 000
France [1]	157 400	413 700
Poland	157 400	251 800
Sweden	22 600	68 000
United Kingdom	131 400	312 200
United States of America	2 664 000	4 950 000 [2]
U.S.S.R.	1 867 000	3 860 000

1. Universities only.
2. Figure for 1964.
Source: Comparative statistical data on access to higher education in Europe (Unesco/Mineurop 3 b).

3. Higher education itself is in the throes of transformation. The high waters of secondary education have spread to the universities. The 'bulge' due to the increased birth rate which started in 1945 is beginning to reach higher education. In a society where science and technology are the dominant factors, it is well to learn something of the mysteries of science in order to master technology and qualify for important posts. Women students are taking a growing place in the universities. In the faculties of arts and pharmacy there are in fact more young women than young men; the latter are still in the majority in science, law and medical studies. Lastly, ever growing numbers of foreign students are joining the ranks of the nationals. In 1964 there were 15,000 foreign students in the United Kingdom, 35,600 in France, 21,000 in the U.S.S.R., and 82,000 in the United States.

How do these students live? Some receive an allowance from their families, but more and more frequently they are granted State scholarships or work their way through the university.

National education has had the lion's share in the increases allocated to the various chapters, all of them in constant growth, of national budgets. The percentage devoted to education, as compared with the total budget and the gross national product, is improving everywhere (see Table 8).

In the present-day world, the very numbers of prospective pupils are enough to retard the progress of the right to education.

V Education and quality

In education more than elsewhere quantity is often the enemy of quality. When the school has been built, when the children flock into the classroom, this is just the beginning. Not only must able teachers be found for these children: the potential

of each pupil must be developed to the fullest extent through the exercise of his individual intelligence, sensitivity and determination.

Article 26 of the Universal Declaration of Human Rights states that 'Education shall be directed to the full development of the human personality. . . .'

The selection of a large and vigorous *élite* should follow from the extension of education to the greatest possible number of young people, no doubt; but on condition that these young people are provided with able teachers, pleasant surroundings, suitable educational materials and textbooks, and a lively school atmosphere, demanding and yet relaxed, earnest and yet cheerful; on condition, too, that every single child shall daily have the opportunity of exercising his potential for understanding, his curiosity, his imagination, his memory, his desire to do well, all this with the patient help, the warm encouragement, the dynamic leadership of a good teacher. Whether children are counted by the thousand or by the million, we always come back to the original cell of thirty to thirty-five pupils, inspired by a good teacher.

This is an ideal; the reality is sometimes disappointing. The quantity factor all too often results in children being left at the mercy of underqualified teachers. It might even be fairer to say that, all too often, defenceless teachers are left at the mercy of the children.[1]

The results are inflated classes (forty pupils and more); chain production teaching (one session in the morning, another in the afternoon); teaching methods by which pupils are condemned to listen, to assimilate, to imitate, to learn by heart and to recite. Short of being a genius the individual child is lost and swallowed up in the anonymous mass.

In the developing countries, many pupils—nearly half—drop out in the course of their first or second year of primary schooling. At the end of the cycle only about a quarter of those who started are left. For the greater number, whatever they actually did learn is indeed a precarious gain.

In the developed countries the evils take the form of a

1. See Jean Thomas, *Teachers for the Schools of Tomorrow*, Paris, Unesco, 1968 (Unesco and its Programme).

general lowering of educational standards, too many repeaters, classes containing too many children above the average age, educational stagnation and at times, worse still, the production of mentally and socially maladjusted children. The trouble, in fact, goes right to the top: too many university students experience one failure after another.

These are the ways in which quantity detracts from quality, unless drastic measures are applied. Quantity and quality can go hand in hand provided careful supervision is exercised and appropriate action taken. A twofold effort is required, affecting both the structure and the content of education.

Developed countries: structural reforms

In every country in the world reforms have been prepared and started. They were all inspired by the need for social justice asserted immediately after the Second World War.

Up to that time, a utilitarian type of schooling had been made available to the majority; the advantages and the joys of culture were reserved to the upper classes, the *élite*.

Henceforward equal opportunities for development and access to culture must be made available to all comers, and merit, rather than birth or wealth, must be the deciding factor. Such educational equity has two, in no way conflicting but rather complementary, facets: equality and diversity.

All children, whatever their family, social or ethnic origins, have an equal right to the fullest development of their personal potential; to such development their individual aptitudes alone must set the limits.

As, in the course of adolescence, these aptitudes become apparent, secondary education in turn becomes progressively more differentiated, in order to take better advantage of them, but without its ever reaching the point of specialization, which is the exclusive preserve of higher education. Selection among these diversified types of instruction—some, in varying degrees, intellectual, other, in varying degrees, concrete and practical—is no longer made on the basis of the pupils wealth or social standing, but of his capacity for assimilation.

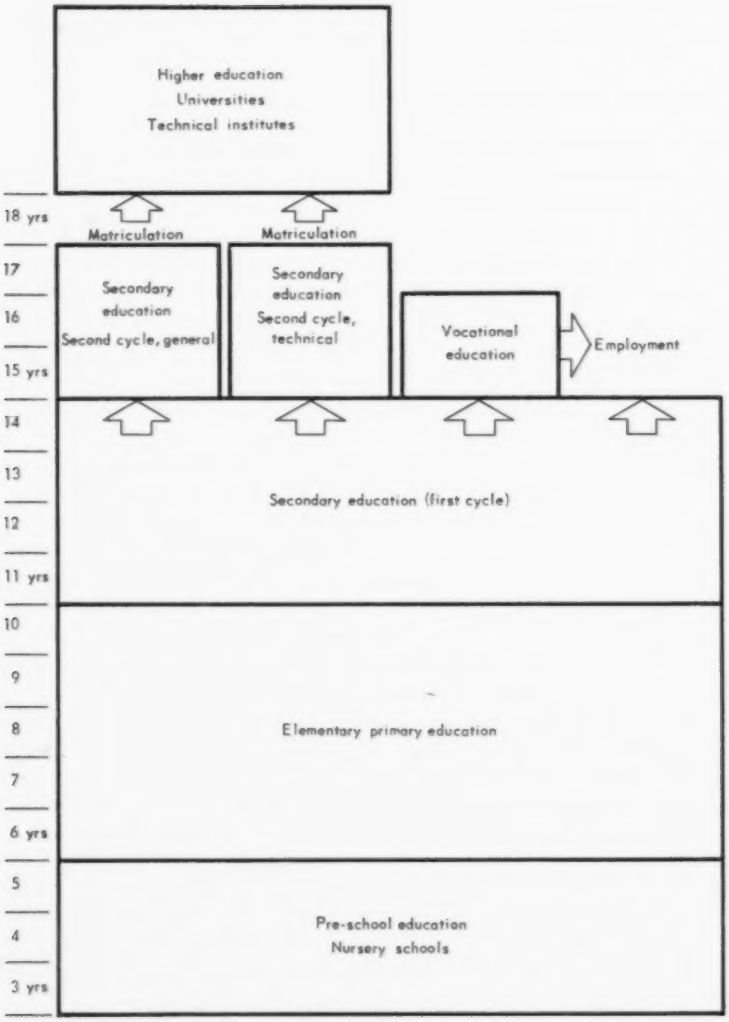
In many countries the reformers have striven to co-ordinate the different types of schooling, which used to be too sharply

separated by social prejudice and routine administrative practices; they have sought to strengthen technical and vocational education; to arrange for the assessment of individual aptitudes and the guidance of pupils in the light of such aptitudes and of the economic needs of society; to build a new structure within which the happiness of the individual and the interest of the community may co-exist in harmony (Fig. 12).

After uniform and compulsory primary education comes a first cycle of secondary education, also compulsory, its progressive differentiations stemming from a single common core curriculum which includes the mother tongue, one foreign language, mathematics, history and geography, and civics. At the next stage, in keeping with the educational guidance given at the end of the first cycle, pupils can go on to the second cycle, more highly differentiated than the first, concentrating on the literary, the scientific or the technical side.

The Soviet system, however, is different: an eight-year common core curriculum precedes three years during which pupils may advance in a chosen branch by attending optional classes. But it is to be noted that the two systems are gradually drawing closer: in the first, the common core replaces schooling which was differentiated at the beginning of secondary education; in the second, uniformity is replaced by a certain degree of diversity during the last years of secondary schooling.

Access to higher education raises a thorny problem: in principle such access is a right for all those who have successfully passed a secondary school leaving examination, whatever it may be called. But secondary school graduates are growing more and more numerous. How can the rising flood that is invading and swamping the universities be stemmed? What methods of selection can be applied, to allow the enrolment only of such students as are apt to succeed in higher education? By raising the standard of secondary school leaving examinations? But these diplomas are also required, for intermediate-level staff, for access to any number of careers. By instituting competitive university entrance examinations? But that would mean adding just one more rung to the long, exhausting ladder of examinations, qualifying and competitive, which the young already have to scale. Is it not safe to say that the key to the problem lies in the guidance given for choice among the



12. Diagram of new educational structures.

differentiated forms of higher education? University authorities are still searching for the best solution.

Developed countries: reform of curricula and methods

In matters of elementary education, these countries have had the advantage of the recommendations drafted by the International Advisory Committee on the School Curriculum which met under Unesco's auspices in 1957. This committee urged that curricula should be planned not with regard to the adult citizen into which the present pupil will later develop (otherwise the programmes would, indeed, have to be universal in scope) but rather with regard to the 6 to 11-year-old child he is now. The following aims may be set:

1. To develop the basic skills of reading, writing and arithmetic.
2. To formulate the master concepts of the mind upon which eventual access to logical and scientific processes of thought depend: (a) the concept of number, through arithmetic; (b) the concept of space, through geography and related exercises (scanning photographs; introduction to maps, charts and orientation; world-wide exploration), which facilitate the transition from visible to distant space; (c) the concept of time, through very simple schooling in the major periods of history, and in successive ways of life down the centuries; (d) the concept of cause, through history, geography and rudimentary notions of the natural sciences.
3. To awaken creative imagination and aesthetic taste through the reading of great literature, drawing, painting, modelling, singing, and appreciation of landscapes, flowers and trees.
4. To form character, that is to say: (a) to accustom the pupil to the exercise of responsibility within the school community (order, cleanliness, and the decoration of his surroundings); (b) to arouse love of country, but not without a concomitant effort to open the children's minds and hearts to the lives of other children and other peoples throughout the world; (c) to teach ethics by accustoming the children to certain basic rules of behaviour (cleanliness, courtesy, effort, fair play); by encouraging them to admire virtue by means of

well-chosen examples (that of their teacher first and foremost), and by means of mottoes and appropriate short, inspiring texts, in prose or in verse, to be learnt by heart.

The task for secondary education is very much more difficult, since the preservation of a cultural heritage has to be reconciled with the necessary adaptation to a new world; the younger generation's ability to acquire and to digest, with the ever growing load of human knowledge; general culture, with specialization.

The 'utter folly' of secondary school curricula has been copiously anathemitized. But the efforts made to lighten the programmes have, generally speaking, been timid, haphazard and fruitless.

In every branch of study the field of knowledge is incessantly expanding, the harvest to be reaped growing richer. A convincing example of this may be found in history, which not only grows longer as the years roll on, but is also expanding in space, now covering the whole planet, with continents such as Africa and Asia taking prominent parts. History is also growing in depth, since it is no longer reserved to political, diplomatic and military events, but now includes economic and social factors, the development of science and technology, the spread of the arts, in fact the whole of civilization. All this is happening thanks to the splendid blossoming of historical science. But at the level of secondary education such science becomes suffocating. Expanding at its present rate, the weight of historical knowledge overloads secondary curricula to the point of asphyxiation. The minds of adolescents, young people of 17 and thereabouts, have not acquired new dimensions. They are not yet—in fact it is impossible that they should be—students of history. We want to teach them too much with the result that they no longer know anything.

The invasion of new subjects, with practical aims, shares the responsibility for the overburdened curricula: we teach economics, sociology, civics, technology, health education, the rules of the road, and so on, with the laudable hope of bringing schooling closer to everyday life.

To make room for these new branches, cuts have to be applied to the time-tables of the traditional disciplines, which end up with fewer hours for heavier programmes; such studies

grow superficial in the context of more and more encyclopaedic, and less and less efficient, teaching.

Following on the increased numbers of pupils, we now find inflated programmes impairing and compromising the right to education.

Secondary education cannot indefinitely absorb and, *a fortiori*, digest all these new subjects. It stands at a crossroad. The time has come for choice between very concrete and practical schooling, close to everyday life, and schooling of an intellectual and scientific type. The choice is not only between general and technical education, for the latter too can be considered as a vehicle for culture. But just as vocational education, as opposed to technical education, represents a simplified branch open to the less-gifted pupil, so we may now conceive of a type of general education to include the use of the mother tongue, the study of our surroundings, scientific experiments, the study of the tools and machines used in the different branches of industry, simple, concrete information about the essentials of economic and social organization. Few countries seem to be considering the replacement of traditional secondary education by any such system.

For years American high schools—and increasingly British comprehensive schools—have been combining the two types of education by means of options, which allow a choice in keeping with the individual pupil's abilities and aptitudes. In other countries, accustomed to the more rigid system of homogeneous classes, the trend is toward two parallel lines of instruction, with uninterrupted possibilities for passing, at any time, from the intellectual to the practical branch, and for reconversion from the practical to the intellectual. Some countries have even decided that adolescents unsuited to formal school life may start apprenticeship training at 15, provided that they attend night school to complete their education.

The fate of traditional secondary education remains, none the less, an unsolved problem. If the element of 'utter folly' exists, how can it be eradicated? Just condemning it is not enough; suggestions for improvement must be made. If whole sectors of the present programmes were summarily eliminated, this type of education would be in danger of being transformed into yet another monster. The remedy must be sought in a

Photo : Unesco/Paul Almasy

13. Primary school class, Nouakchott (Mauritania): no discrimination on grounds of race or sex.

different concept of schooling, which entails reconsideration of current methods. Reconversion must be the order of the day.

The place and the role of culture

The road to salvation lies in the basic distinction to be made between science and culture. For science is universal, while culture means choice.

To the historian, the whole tree of history is venerable. It deserves attention, root, trunk and branch, right up to its smallest twig in which the historian discovers a universe. If its teaching were to consist in simply mirroring history, it could never be packed with enough anecdotes, facts, dates and details.

But the secondary school teacher uses history as a tool of culture. His lessons are indeed an image of history, but transformed and simplified, as seen through the prism of culture.

We must find a precise definition for the term culture. It is, first and foremost, the capacity for acquiring increased knowledge and understanding; it is the mind itself, not a well-stocked but a well-organized mind; it presupposes a certain limited sum of basic knowledge, deeply rooted and constantly available. How could culture be grounded on nothing? Memory is an indispensable instrument of culture. It is fashionable to cry shame upon memory. Teachers claim that they are eliminating this 'weakness' from their lessons by calling upon observation. reflection, judgement. It is none the less true that all teaching must lead to a precise and well-digested knowledge of facts. For memory is one of the great strengths of the mind. It would be a crime to let memory lie fallow, not to exercise it at a time of life when it is particularly active, when the knowledge acquired is almost permanently engraved in the mind. All branches of learning need and use memory; memory too plays an essential part in the formation of the mind, in the same way as do observation and reasoning.

Culture is made up next of all that remains to us of our studies, of our reading, of our dreams, of our travels, and allows us to know and understand the world in which we live, to find our place and to act in it. Culture is by no means the accumulation of encyclopaedic knowledge and a store of apt quotations, ready for every occasion, but is rather the organization of our knowledge and the capacity for action.

In Europe, up to the middle of this century, only national literatures and the classics were recognized as having cultural virtue. Through them the young pupil discovered man and his timeless destiny. But does man, as an isolated, independent individuality, really exist? More and more he belongs to a profession, a social body, a nation, to the world. Subjects such as science, history and geography, modern languages, allow us more fully to discover, to know and to understand 'man in society'. Science, and the techniques that it begets, must be the common heritage of all. But this universality depends upon the general spread of knowledge and, even more, of the scientific approach. Men of science should by no means form a separate caste of modern sorcerers. Every single one of us must be able to recognize in the processes of scientific thought his own search for the universal. The recognition of a new universal right for all—the right to science—is thus indispensable, and it is equally indispensable that this right should receive due consideration in the establishment of school curricula.

All these disciplines are useful, provided that they bring out in the name of culture, the criteria by which we may choose from the vast store of knowledge those elements which deserve to be kept—because they give the young the means of knowing and understanding the world which surrounds them ever more fully throughout their lives and of playing an intelligent and active part in that world.

Still keeping to the example of history, simply because we know most about it, and it is just as well to follow the argument through to the end, the following criteria for choice emerge:

1. The mental age of the pupils: the teacher lays before them not all that he knows, but what they are able to understand and to learn. He must have a grounding in educational psychology.
2. We should keep only those things which will have significant consequences and will become the primary causes of a later basic development.
3. We should extract from the past only that which is relevant to the present, that which helps us to understand the present. The eternal is never out of date. In the teaching of history at the secondary level, the present governs the past; the major concerns of the present select the events of the past. From

Photo : Unesco/Almasy-Vauthey

14. Chemistry class at Queen's College, Lagos (Nigeria).

the vast stores of the dead and gone past, culture selects what is still alive. Does this mean ignoring anything that represents a turned page, a closed chapter? For instance, the way of life in the Middle Ages—because potatoes, sugar, tobacco, the fork and pre-stressed concrete were unknown to the men of that day? Not at all: different as that society may have been from ours, it was striving in its way to meet enduring needs. That way of life helps us better to appreciate the technical achievements of our own day.

4. We must not forget that for adolescents the keys to history are the personalities with whom they can identify themselves. It is, therefore, essential to draw attention, in the vast murals of history, to the outstanding personalities who put their stamp on, and remain the symbols of, their times.

To avoid the suffocating encyclopaedic approach, and to allow for the varying aptitudes of the pupils, different sections—predominantly literary, scientific or technical—should be organized during the second cycle of secondary education. In some countries the scientifically oriented devote two-thirds of their time to science and one-third to arts subjects, and vice versa. All pupils study the same subject, but not in the same proportions.

One thing that must be stressed is that such a living culture can no longer be acquired through verbal teaching which requires of the pupil mere docile attention and repetition. More and more use is being made in teaching of audio-visual aids: slides, motion pictures, radio, television; pupils are being accustomed to sorting out and organizing the audio-visual impressions by which they are constantly being assailed. 'In true modern education there is no question of setting the image against the written word; they are both used in a constantly alternating process, or merged together in an amalgam, for the single purpose of training the intellect' (R. Maheu).

Such teaching as this employs activity methods, and brings to the pupil the happy excitement of research and the immense joy of discovery. It leads him, through his own efforts, to analyse, define and solve his problems, to formulate conclusions and to evaluate the results obtained. In the second cycle, traditional, formal *ex cathedra* teaching is not completely ruled out. Such lessons, in fact, may often serve as examples for the

pupils, teaching them to listen, to concentrate, to take notes, to sum up essential ideas, to plan constructively—all of which helps to prepare them for higher education and for adult life.

Study calls not only upon the intelligence of the young, but also upon their emotions, giving them a keen interest in their work. Determination follows naturally and the young people advance farther than could ever have been expected. Examinations, which are a nightmare to some pupils, then no longer appear as shackles on freedom, obstacles in the way of greater intellectual maturity, or insurmountable barriers.

Culture is no longer merely the possession of wide knowledge, dazzling erudition, the art of shining in public. Culture helps man, throughout the course of his many experiences, to acquire the sense of his destiny; culture looks not only at the past but also to the future. Education is no longer merely the handing down of traditions; it forms men and women who will become the active agents of progress, ready to face what has never been faced before. Culture forms a close link between the concepts of education and of the future.

Thus defined, culture can rightly be considered as the end and the means of secondary education. The world of our day gives it still another justification. We live in a mobile world whose pace is increasing, where swift changes are the rule, where nothing can be taken for granted, where no possessions are guaranteed. Ours is a world in progress where man is no longer a robot for the machine, since automation in the factory now demands engineers and mechanics, replacing the machine-minder by the supervisor and the inventor. In every domain we observe a growing need for education, intelligence and imagination.

Culture, no longer the privilege of an aristocracy, is becoming the leaven of democracy. Every worker is a citizen. Specialization must on no account be an obstacle to the grasp of broader problems; a deep, soundly based culture must free man from the narrow limitations of the technician. If men are divided by their occupations, they are brought together and united by culture.

Lastly, culture is life. It is false to say that culture turns its back upon life. Culture feeds upon life's most precious essence. It inspires, in those who acquire it, the desire and the

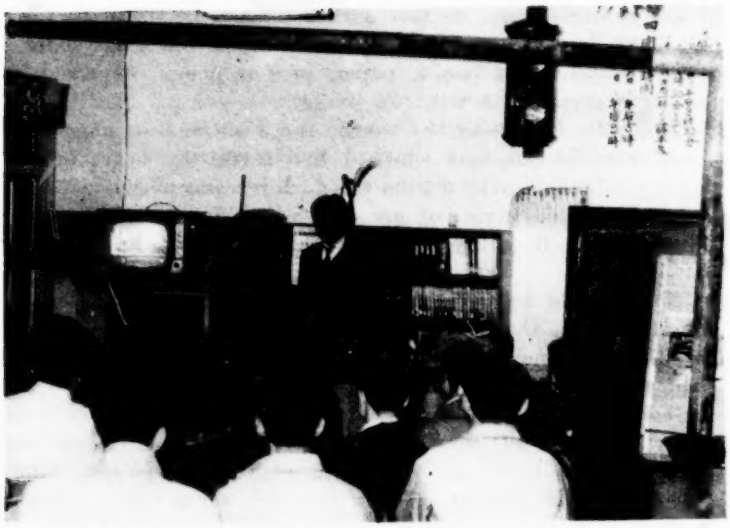


Photo : Unesco

15. Television for education in Japan.

Photo : Unesco/Studio Raccah

16. Television for education in Niger.

ability to understand, to love and to master life itself. In 1942 and 1943, locked up in solitary confinement for many a long month, deprived of books, paper, pen or pencil, deprived in fact of everything, I went on living.

How? By reforming the world, and France. But, above all, those splendid passages which I had learnt by heart in my youth gradually emerged from the dark recesses of my memory, and I composed verses of my own which I scratched on the walls of my cell with a wretched nail. Survival: that was my motto.

So it would seem that culture endows man with a second spinal column, that it has a vigour and a virtue of its own. Intelligence is not everything; character must also be on the same high level. In his day, Rabelais warned us: 'Science without conscience is but the ruin of the soul.' What virtues shall we propound to the young people who have to be trained for this second half of our twentieth century? Courage, calm, self-control, imagination and enthusiasm, team spirit, respect for others. Such virtues are not common, but if, thanks to education, the young recognize and adopt them, they will be able to face the tough, rough, dangerous world, the splendid, exciting world, which awaits them.

Ethics and civics [1]

We thus go straight from culture to ethics, to which all countries attach very special importance. The young need an ideal; but they are themselves at an age, and are placed in a world, where the tendency is to challenge all traditional values. Lessons in ethics leave them cold: in fact these are gradually disappearing from teaching. Instead, by skilful comment, as occasion arises, lessons are drawn from the wealth of material provided by literature, historic events, the achievements and failures of mankind on our planet, the grandeurs and the beauties of nature and of art. So, amid all the contradictions of our world, the young pupil, with the help of good teachers, gradually elaborates, through his own efforts and for his own use, an ideal rule of life.

1. Instruction will naturally include the Universal Declaration of Human Rights, along the lines put forward in Chapters II and III.

The training of the young for citizenship is also a prime subject of concern for the educator. Rightly indeed, for two urgent considerations combine to make us regard such training as an indispensable part of education: the trend in contemporary societies towards increased rights and duties for the citizen; the interest taken by adolescents in the life of society, by young men and women in political life.

By the very nature of things, men and women are, willy-nilly, becoming citizens to an ever increasing degree. Being a citizen means obeying, and by the same token knowing and understanding, the laws, particularly if there is to be any attempt to improve them. Being a citizen means using the vote, and delegating one's civic rights and responsibilities to a certain number of others, chosen among the most competent and the most worthy, but not without personally assessing the importance of the problems and the validity of the solutions proposed. Being a citizen means paying taxes, and taxes grow heavier as the duties of State and local governments increase and spread; citizens worthy of the name should be able to decide whether or not taxes are justified and their burden equitably shared. Finally, being a citizen means taking part in international life: knowledge of the present-day world and of its problems has become indispensable.

Furthermore, the many incidents of daily life show any individual how the progress of science and technology provide him not with more freedom, but with increased possibilities of freedom. What finer symbol for freedom than light? We used to be oppressed by darkness; now, with the flick of a switch, light floods all. We are free to read, write, work . . . and even to put out the light if we wish to sleep. But this light is available to every one of us thanks to a powerful and complex apparatus of workers and machines. Men and women today must be prepared to use the increased possibilities of freedom in human and intelligent fashion—and they must also recognize that we are ever more closely dependent upon our community. On 9 November 1965, at 5.06 p.m., a power failure, which lasted more than ten hours, paralysed the life of New York City and much of the north-east of the United States. In the subway, 630 trains ground to a halt; 800,000 passengers were trapped. In the skyscrapers hundreds of elevators were stopped between floors.

Photo : Unesco/Gisèle Freund

17. Civics at a Hamburg school. The child is exercising his right to make suggestions to the school parliament.

Deprived of their electric trains, 80,000 commuters had to sleep in the stations. To some 200 aeroplanes on the way to New York the earth seemed to have been swallowed up, and they had to look for other airfields where they might land, away from this zone of unrelieved darkness.

For every one of us, dependence upon our fellow-citizens and upon the State is on the increase; the same is true of the mutual dependence among nations within the international community. While we still cling to freedom and independence, we must train citizens able to grasp the meaning of their times.

The basic trends among adolescents and young men and women must also be taken into account. The adolescent discovers his own inner and outer worlds. He begins to develop social consciousness and tends to join teams, cliques or gangs. Education means combining personal character training and the trend toward co-operation with others.

From the age of 16 or 17 onward, young people begin to take an interest in political problems. All too often adults—parents and teachers—discourage them and seek to divert their interest, either by sarcastic attitudes toward the natural naïvetés and enthusiasms of youth, or by disparaging any interests which do not directly contribute to their schooling and to preparation for their examinations.

Only the simplest, the most practical forms of ethics are suitable for children under 11 and 12 in primary schools. But when the adolescent shakes off his exclusive, self-centred attitude, when he starts to consider and to judge the outer world, when he begins to enjoy the satisfaction of group endeavour, he may respond to civic training.

First of all, it would seem indispensable, within the school itself, to allow the pupil to play a social role in keeping with his age and his aptitudes, and to learn to exercise his rights and his duties. The school provides every opportunity for education in democracy. The organization of the school as a working community, in which each individual shares concern for the progress and growth of all the others, has often been tried, but in a spirit either of exaggerated idealism or of narrow pragmatism. Experiments have shown that the training of strong and independent characters must be linked to education for community action. And, in fact, everything depends upon the qualities

of the men and women responsible for such training and education, on their dedication, their energy, their intelligence, their authority; well led, the young will be found very rewarding.

The organization of the curricula follows different patterns in different countries: here, we find civics incorporated in the teaching of one of the social sciences (history, geography, sociology, economics); there it is a subject in its own right, though drawing its substance from other disciplines, history and geography in particular; civics in this case is designed to be the practical expression of history and geography in terms of the modern world. But in the two systems the sequences are the same: first information and documentation; then reflection and, whenever possible, decision by reference to the common good.

The most concrete, living and active methods are brought into play for the teaching of civics, calling for the exercise of broad initiative and a constant effort of imagination on the part of the teacher. All possible means of active pupil participation are used: investigations, debates, exhibitions, working parties and clubs, and so on.

The aim of civics is to create in the future citizen the wish and the ability to play an active part in the life of the community, the region, the nation and the world.

Without preaching any political doctrine, teachers can undertake objective studies of the conditions of development in the world today, and bring out the great requirements of our time.

The acceleration of progress in science and technology is immediately striking. Forty years went by between Pierre and Marie Curie's discoveries and the activation of the first atomic pile, on 2 December 1942, under the stand of the University of Chicago stadium. Twenty-five years later we are witness to the most amazing sequels of these events, not only in the realm of armaments, but also in those of medicine, biology, electrical power and industry.

Human societies, however, although so radically transformed by science and technology, are slow to change their political, economic and social structures. This difference of pace, one too fast, the other too slow, is the key to the drama of our times. Tensions begin and grow worse; political tensions which threaten or actually do away with freedom; social tensions which multiply

Photo : Unesco/Dominique Roger

18. Bourguiba children's village (Tunisia). This village, which takes in young orphans, is organized as a community in accordance with the educational principles formulated by the International Federation of Children's Communities, of which Tunisia is a member: restoring the family spirit and atmosphere as far as feasible, supplying schooling, accustoming children to community service and self-discipline, and preparing them for as normal a social life as possible.

social conflicts; international tensions which set the powers one against the other. There is the danger that science and technology which, normally, should contribute to development, progress and peace, may turn against them, and that human societies may be shaken and torn asunder by riots, revolts or war. The fate of democracy, of freedom, of human rights, is never assured.

No one seeks to slow down the advances of science and technology, to abolish laboratories and scientific education. It is rather a question of finding out how to speed up the lagging side. If we are to avoid disaster, human societies must accept certain imperative rules, the same for all, whatever their system of government:

1. No effective economic development is possible without corresponding social progress and increased respect for human rights.
2. No genuine social progress is possible without the development of education.
3. Massive aid must be extended to the poor countries by the prosperous countries.
4. National development itself is conditioned by the progress of the community of nations, welded together by science and technology; different countries now join hands to solve the broadest, most complex and most arduous problems; democracy is being achieved on a world-wide scale.
5. Montesquieu's words still hold good: 'In a democratic state a further incentive is required, and that is virtue. . . . When that virtue fails . . . the republic is but a corpse and its strength is merely the power of a few of its citizens, with licence for all. That virtue may be defined as the love of law and of country. From such love as that, requiring the constant preference of the public good over private interest, stem all the individual virtues; these are, indeed, naught else than that preference.'

Our times are not, as all too many augurs claim, witnessing the twilight of liberty and the chilling of fraternity. Science and technology multiply the potential for liberty, equality and fraternity, which fail only those who are not prepared to seize them.

So no freedom, no democracy, without active concern with

political, economic and social problems, without vigilance, without effort. They are not easy to win, and the struggle to achieve and to safeguard them is unending. They are crucial to the great causes of mankind, which always face us with their ceaseless demands. At times, effort alone suffices, at others sacrifices must be accepted, but hope and dedication are ever necessary.

This is what civics can bring home to the young. It will then be for them to decide on their own and with full understanding of the problems, what groups, which men are best fitted to carry out the measures dictated by these imperatives. That is a political ideal worth putting before the young of all nations.

Problems of the developing countries

All the problems studied above also apply, in varying degrees, to developing countries. But these countries have, as first priority, problems of their own, which clamour for solutions: the reduction of wastage to 20 per cent in primary and 15 per cent in secondary education; the reconversion of the primary school, making it an integral part of rural life, with new functions to fulfil; the strengthening of secondary education, with selection of the best pupils from the elementary schools; the establishment of a proper balance between general education on the one hand and technical and vocational education on the other, the introduction of agricultural education to meet the needs of a society which is still three-quarters rural; the promotion of science teaching; the need to see that pupils master their mother tongue while encouraging them to learn a widely spoken foreign language, starting at the primary school level; the establishment of less theoretical, more up-to-date curricula and of concrete, active methods of teaching.

When people in the Arab States advocate the Arabization, and in the African States the Africanization, of education, this does not imply either regression or withdrawal. Neither the study of other languages nor modern scientific programmes go by the board. The intention is to keep open the broad casements giving out on to the world, but also to adapt education to the realities and to the cultural values of the geographical areas in which these countries are located.

This means that in the African countries, as no doubt in certain Asian countries, philosophy must integrate the ethics, the metaphysics and the sociology proper to them; that geography must give a prominent place to each of these continents; that history must show the place of Asia and Africa in world history before the eighteenth or the nineteenth century.

VI The crusade against illiteracy

There are 750 million adult illiterates in the world, approximately half of all the men and women over 15 years of age. Eight out of ten adults in Africa and in the Arab States, five out of ten in Asia, can neither read nor write. If we add the masses of school-age children who do not attend school, we reach a total of 1,000 million illiterates, or one-third of the world's population.

This is another, and an overwhelming, proof of the gulf that still exists between the proclamation of the right to education and its achievement. One might well feel discouraged and tempted to give up in despair before the immensity of the task.

A glance at the map (Fig. 19) shows that the great illiterate zones coincide with the developing areas: first Africa, then Asia, then, at a considerable distance, Latin America. Illiteracy is one of the forms of want. Even in Europe, some countries, in which development has come later and has been less general, still have their pockets of illiteracy. Women, again, to a greater degree than men, are the victims of ignorance.

The statistics of adult illiteracy show: 69 per cent men and 87 per cent women in Africa, 65 per cent men and 85 per cent women in the Arab States, 41 per cent men and 61 per cent women in Asia, 29 per cent (both sexes) in Latin America.

The developed countries eliminated illiteracy during the second half of the nineteenth and the early twentieth century. It might be thought that we need only wait for the economic development of Africa, Asia and Latin America to bring about a similar result. But the elimination in the developed countries took a whole century and the now developing countries start from an infinitely lower level, while present-day technology is very much more advanced and complex.

We might also be tempted to propose an intensive effort to increase enrolments, following which illiteracy would of itself gradually disappear. But it takes time to secure full school attendance and children living in an illiterate society are liable to forget what they have learnt shortly after leaving school and to become 'relapsed illiterates'.

Making the conditions for a better life available to all is a duty dictated by equity. However idealistic some may consider the address delivered in 1964 by the President of Tanzania, Julius Nyerere, when he presented the Five-Year Plan to Parliament, it is worth while pondering his words: the first thing to do, he said, was to educate the adults. The rising generation's dynamic contribution to the country's economic development would only be felt in five, ten, or even twenty years, whereas the attitude of adults could make its effects felt immediately. The people should understand the plans made for national development, and be in a position to participate in the necessary changes. Only if they had the ability and the will to do so, could the plans succeed. By devoting increased resources to agricultural extension work, to community development, and to the new system of adult education, Tanzania was preparing for the new tasks ahead.

Never has the direct relationship between adult education and economic development—the current theme of all present-day speeches and plans—been better expressed. Illiteracy is a bottleneck in the way of development. Literacy promotion deserves to be considered as a socially oriented, productive investment. It is good politics to combine ideals with practical interests.

Under 10

From 10 to 30

From 30 to 50

From 50 to 80

Over 80

19. Percentage of illiterates in the major areas of the world (about 1960).

From fundamental education to functional literacy

Around 1950 Unesco launched a first crusade, for the promotion of fundamental education and community development. There were many experimental projects, co-ordinated by the training centres set up by Unesco: at Patzcuaro in Mexico for Latin America, at Sirs-el-Layyan in the United Arab Republic for the Arab States. Some failed; some were too brief in time, too scattered in space, with too great a disproportion between aims and means.

Some countries, on the other hand successfully undertook systematic literacy campaigns: the U.S.S.R. before 1939, Mexico and Cuba since 1945, to quote but these three, now historic, examples. Why? Because the determination of the governments involved was both firm and steady, because the necessary material and human resources were mobilized, because fervent psychological pressure brought both political and economic motivation into play.

In 1962, there were 35 million more illiterate adults in the world than in 1950. At that time, as part of the Development Decade programme, the United Nations called upon Unesco to reactivate the crusade. Unesco was first tempted by an ambitious project for the complete elimination of illiteracy throughout the world.

At the Teheran Conference (1965) a different strategy was adopted. The campaign was to be both limited in scope and massive in endeavour; it would be applied in one factory, on one public works site, in one village; it would be brought to bear directly upon the workers, affecting their training and the improvement of their professional skills; its aim would be the promotion of human progress and, specifically, the speeding up of economic development. It is for this reason that the specialists applied to it the term selective, functional literacy. Literacy work was planned and carried out as an integral part of development.

In regions like tropical Africa the problem is further complicated by the motley language pattern. Up to the present most efforts toward literacy have been undertaken on the basis of French or English (simplified, to be sure), because the vernaculars had never been written languages. Mr. Hampaté-Bâ,

a member of Unesco's Executive Board and an eminent representative of both African and French culture, has called for the use of the mother tongue, which 'makes it possible to assimilate the rudiments of fundamental education without having, at the same time, to make the very considerable effort required for the learning of a foreign language, with radically different vocabulary and grammatical structures. . . . However, the extensive use of African languages in fundamental education by no means implies a denial of the importance, for Africa, of widely spoken foreign languages. On the contrary, the extension of education, by the fastest and surest means will in fact make it easier for Africans to learn the languages commonly used for international communications .

In any case, and whatever language may be used, three assets are needed:

1. Motivation. You cannot teach a man who does not want to learn, any more than you can make a horse drink when it is not thirsty. The adult must realize that he is being prepared to do better work, to earn more money and to improve his standard of living; to become a more active member of his community.
2. Teams of intructors. They must be well trained and familiar with the conditions and circumstances in which they will be working.
3. Financial resources. By an irony of fate, those who most need to eradicate illiteracy are generally short of such resources. The Governing Council of the United Nations Development Programme (UNDP), however, considering literacy campaigns as a means of economic development, has decided to supply aid to the developing countries.

And what is being done at the moment? The following are some examples of the work in progress:

In Iran, two projects are under way: one is in an agricultural area, in the province of Khuzistan, where a network of irrigation canals has just been finished; the other, at Ispahan, involves 26,000 textile workers, 90 per cent of whom are illiterate.

In Mali, with 80 per cent of its adults illiterate, one project affects an agricultural population of 100,000 rice and cotton growers in the Segou region; another is concerned with 6,000 workers in State undertakings in and around Bamako.

Photo : Unesco

20. Bombay. Radio helps mass education.

In Algeria (3 million illiterates between the ages of 15 and 45) the plan for the literacy campaign includes three projects. One will be at Staoueli, in one of the richest agricultural areas of the country, well known for its vineyards, its olive groves, its orchards and its market gardens; it will cater for 5,000 adults working on farms run on self-management lines. The second and third projects will involve illiterates from 15 to 35 years old; some 20,000 of them are employed in chemical and petroleum product factories, in the industrial area of Arzew; the others, approximately 50,000, live in the Bône area, where an iron and steel works/metallurgical complex is being completed, to which several engineering plants will be attached.

In Venezuela, in three separate zones—an industrial zone, an agricultural zone, a rural zone rapidly turning into an urban area—development programmes are under way and education is contributing to their success.

The state of Bolivar (268,000 inhabitants) in the east, is to become one of the most active industrial zones, thanks to its hydroelectric, mineral and timber resources; the Orinoco steel mills already export part of their production. Twenty thousand adults located there are following vocational training courses.

In the west central plains, Portuguesa is one of Venezuela's most prosperous agricultural regions. Increased production of rice, sesame and cotton has been made possible by the irrigation of approximately 1,200 square miles and by mechanized agricultural methods. In this project, literacy classes are to be organized for 36,500 adults, primary level courses for 35,000 and agricultural training courses for 10,000 more.

In the north-east, Lara state lies in the foothills of the Andes. Barquisimeto, its capital (300,000 inhabitants), is an important commercial centre, with many industrial plants. Literacy courses for 64,000 adults are already under way in this area.

Tanzania is a country of 10 million inhabitants, 85 per cent of them rural. The government is experimenting with a literacy campaign in a region to the south of Lake Victoria, where the population not only wants to learn, but is also able to put the knowledge acquired to good use. The principal crops, which are also Tanzania's main exports, are cotton and coffee. The plan calls for the creation of a textile factory and of two plants for processing coffee. Full use of the fish which abound in Lake

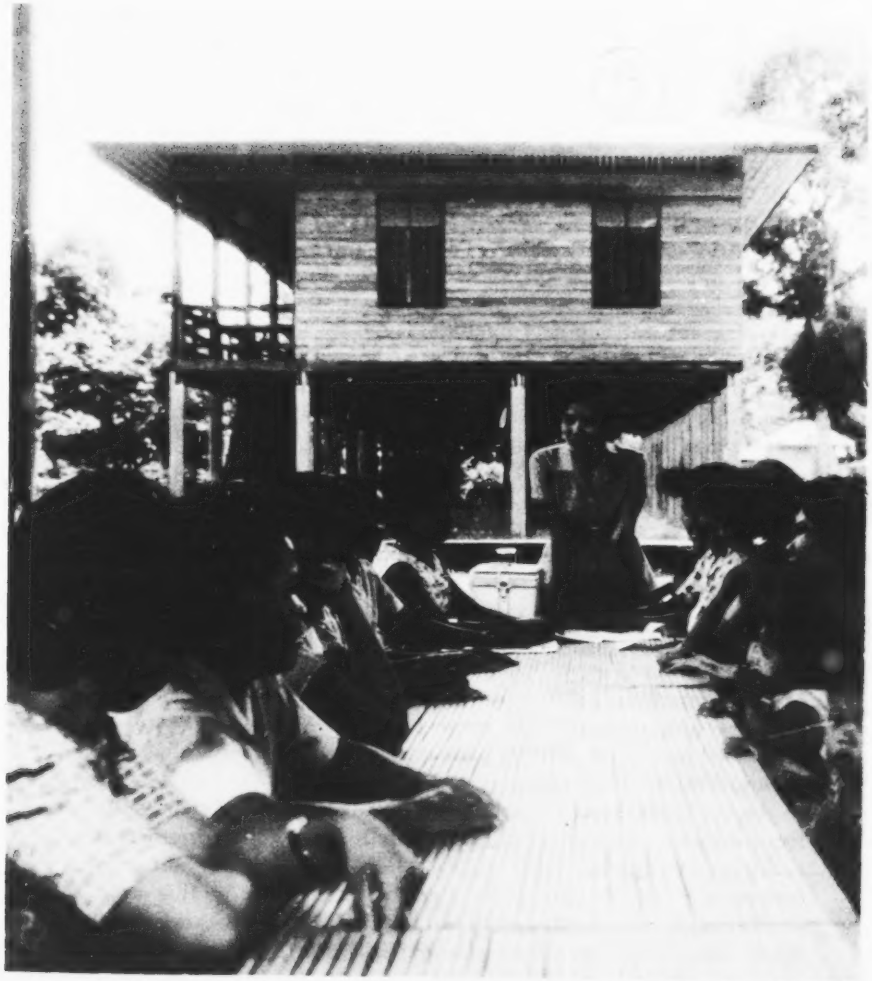


Photo : Unesco/Jack Ling

21. Thailand. A midwife explains to a group of village mothers the importance of clean health habits and a proper diet in their daily life.

The crusade against illiteracy

Photo : Unesco/Danoral

22. Use of teaching machines in a literary campaign in Tunisia.

Victoria will be made possible by the installation of cold storage plants and a vocational training centre for fishermen. Lastly cattle breeding will be intensified. The soil is fertile, the rainfall ample; the area is fairly densely populated, for the greater part by small-holding farmers. Three successive phases are foreseen: (a) training: 2,000 instructors will be trained, reading material; and educational aids will be prepared (timing, one year); (b) execution: to start in four pilot areas (timing, two years); (c) extension: the entire zone will be covered (timing, two years).

Each instructor has charge of thirty-five pupils; teaching is given in Swahili, the national language. The first year is devoted to literacy proper (reading, writing, arithmetic, hygiene, nutrition, civics) and to technical training (agricultural production, domestic economy, light building techniques); the second year calls for the intensive use of the knowledge acquired. According to forecasts the literacy rate should go up from 8.5 to 25 per cent by the end of the first five years; this zone would then be the richer by 500,000 newly literate inhabitants.

All these campaigns are part of Unesco's world-wide experimental programme.

VII Lifelong integrated education

The whole world faces the same problems, in spite of many highly individual sets of circumstances, which involve and modify only the basic data and the solutions to be found. Such is the case for adult education, a matter of equal importance to developed and developing countries and for which the term 'lifelong integrated education' has been coined.

However excellent school or university education may be, it is now felt that an educated adult must uninterruptedly

review and readapt his learning. It is interesting to follow the evolution from school education proper to the concept of lifelong integrated education.

During the first quarter of this century, it was still believed that a man's life was divided into two parts: childhood, adolescence and youth, on the one hand, a period of learning and training; adulthood, on the other, devoted to action on the basis of the knowledge acquired in the earlier years. The span of human life was shorter, the world was static; such knowledge sufficed.

Between the two world wars, people began to suspect that schools were no longer able to satisfy all the hopes and aspirations of youth, and to ponder over the solution. This was a time when, parallel to, and as an extension of, the schools, extracurricular and out-of-school activities flourished: athletic clubs, boy scout associations, amateur dramatics, orchestras and bands, science clubs and so forth.

Just before the Second World War, and more particularly after 1945, workers' education put in its appearance. This form of education aimed at making available to the masses of industrial and agricultural workers, who were at a disadvantage under the then current system of education, the benefits which, up to that time, had been reserved to a cultural *élite*, the children of the well-to-do. The British and the Scandinavians led in this concern for social and cultural justice; they were in fact, well before this relatively recent period, the pioneers of adult education. We must remember how helpful this movement was, for instance, to Danish farmers in the development of modern agricultural techniques, and in fact to all the inhabitants of that country for the establishment of a genuine democracy. The young farmers spend five of the winter months, from November to April, in the folk high schools, girls attending for a slightly shorter period, in summer, from May to August, in one or more sessions. Parents too take turns in attending these schools and looking after each other's children. Some spend their holidays attending the schools. Over-all, a good quarter of young Danes enrol, annually, for the *hojsköler* courses. The university itself organizes workers' education courses.

When, in 1960, the Montreal Conference, convened by Unesco, stated that further education was a good thing even for those who had had a full-length education, and that adult

education, running parallel to the school and university systems, was designed to meet all the educational needs of every segment of the population, lifelong integrated education was around the corner.

The idea of lifelong integrated education which today, in one country after another, is being hailed as new and revolutionary, which was enthusiastically adopted by Unesco in its programme for 1967-68 and those to follow, is in fact the outcome of a long evolution, and of a gradual ripening process.

It represents a global approach to education, restricted neither to the extension of schooling for the young, nor to adult education programmes. It includes all the different sectors of education at all ages: pre-school training; formal and informal instruction; vocational and extra-vocational courses; the education of the child, the adolescent, the young student and the adult. Formal and informal educational activities form a whole.

It is no longer true that attendance at a university—even much longer attendance (up to the early thirties) than used to be the rule—allows men and women to learn all that they may need in the course of their professional lives. We no longer have the juxtaposition of a period of formation and training and a period of action, but rather an alternation of periods for intake and outflow. To be sure childhood, adolescence and young manhood (or womanhood) are ideal times of life, by far the most favourable for education. There are physiological reasons for this: these are the years when intuition is the swiftest, intelligence the most active, curiosity the most lively, imagination the most fertile, memory the most receptive, the years when the human being is best able to assimilate.

But men and women stand in need of some kind of continuing schooling if they are to understand the world in which they live, to adapt themselves to working and living conditions which are in a constant state of flux, to play their parts in economic and social development.

A century ago, the average human life span was forty-five years; it has reached seventy today. These additional twenty-five years double the active period of a lifetime. And the pace of history is increasing. Over a longer span of time the film of our existence flashes before us, at ever increasing speed.

Photo : Unesco/A. Tessore

23. Holborn College, London. Foreign language class in special booths with tape recorders.

For each one of us, the world of our old age is different indeed from that of our youth. Within a single lifetime, what a series of events, what overwhelming changes we have seen! Education alone can endow man with the strength he needs, and enable him to stand up against the continual shocks of change, to surmount them, to make use of them and, at last, to make certain that evolution spells progress.

In all sectors of life, we can measure the vast scope of the technological, cultural and moral changes affecting the existence of individuals and of peoples alike.

In times gone by one learned agriculture practically, by being born in the country, by living on the farm, by watching one's elders, by working with them. All this has changed, even though farming is one of the most conservative of all occupations.

It is a matter of record that few workers follow the trade for which they have served a technical apprenticeship. The training of the young engineer at an advanced college must above all prepare him to be able to assimilate a different form of training some years later. Occupational readaptation may be expected to become a more and more common phenomenon.

Training for citizenship used to consist of rudimentary education at a primary school, followed by perusal of the newspapers for the rest of a man's life. In an earlier chapter we noted the great flexibility required in forward-looking training which, refusing the barriers of dogma and pre-established opinions, stays open to reflective observation and the understanding of theories, events, institutions and men. Constant revision, constant bringing up to date are required.

The problems of professional qualification and readaptation which have to be faced by workers in all categories of occupations; the far-reaching changes which affect the organization of life, work, rest and leisure; the growing scope and diversity of the tasks and responsibilities falling to men and women in a modern society; the mutations of traditional patterns of thought and relationships; the progress of the scientific spirit which tends toward a relative and evolving conception of knowledge and civilization: all such factors call for the organization of lifelong integrated education and consequently, for the reappraisal of a system of education, the traditional forms and content of which are no longer able to meet man's educational needs.

Have we not to invent new methods of teaching, since those used in schools are not suitable for adults?

Have we not to design a new type of school building, to be used by the young in the daytime and by adults in the evening? They would be equipped with well-stocked libraries, lecture halls, facilities for viewing films and television, language laboratories (Fig. 23) and smaller rooms for group meetings.

Have we not to get the teachers, at every level, to co-operate in lifelong education and, to this end, to see that they receive adequate training?

Lastly, have we not to reconsider the whole process of formal education? If education is to last throughout life, why burden the curriculum, from early childhood, with a mass of knowledge which pupils will be able neither to use nor to understand until they are grown up? This would make it possible: (a) to cut out matters hastily included in the programmes without consideration of over-all ends, merely because they are in fashion; (b) to concentrate teaching at all levels on permanent, basic facts, appropriate to the mental age of the pupils, and more nearly carrying out the old slogan 'teaching to learn'; (c) to restore to each level of education its true nature: primary education to be devoted to the basic skills and master concepts of the mind; secondary education to culture approached from different angles; higher education to specialization.

The idea of lifelong integrated education has much to give us; while opening the way to improvement in the education of the young, it offers adults broad opportunities for self-renewal and social advancement.

While, in developing countries, the first thing to do is to rescue adults from the depths of ignorance, in the developed countries they must be kept afloat, despite the winds and waves of a storm-tossed ocean.

VIII Education and peace

In 1945, at the end of the Second World War, the founders of Unesco did not share the over-optimistic notions of the nineteenth-century scholars and philosophers, who believed that national and international development of science, education and culture would automatically lead mankind toward greater wisdom, justice and charity, toward an era of rapid progress and of soundly established peace. To the men of the nineteenth century, witnessing impressive discoveries and spectacular technological achievements, it seemed that clearer understanding and straiter mastery of nature must necessarily be matched by greater virtue and awareness in mankind.

The tragedies of the first half of the twentieth century showed us that scientific and technological progress may have opposite results, and give birth to narrow nationalism, political and religious intolerance, racial prejudice, the lust for power, imperialism and the use of means of mass destruction. To use Tibor Mende's expression: there is more fear than hope abroad in the world today.

Admittedly science and technology have given us more means of getting to know and understand other peoples. We are constantly invited to visit them, either in person, by rail, ship and aeroplane, or in spirit, by means of photographs, motion pictures, radio and television. But we must recognize that all these media can give rise to widely varying reactions, from the very best to the very worst, depending upon the use to which they are put, and the end pursued. Twentieth-century man requires a sounder and better tempered training of mind and character, an accession of soul, if he is to become a free citizen with charity for all. This very fact brings up new problems for education, and it is the business of the United Nations to assist in solving them.

This was the reason for the establishment of Unesco, whose primary task is to mobilize the forces of education, science and culture in the service of peace. The Constitution of Unesco states that better knowledge and deeper understanding are powerful means for the achievement of peaceful relations among nations, a basic concept proclaimed in the opening paragraphs of the Preamble:

'Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;

'Ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war.'

Article I goes on to define the purposes and functions of Unesco: 'The purpose of the Organization is to contribute to peace and security . . .' and, to realize this purpose, to 'collaborate in the work of advancing the mutual knowledge and understanding of peoples . . . by collaborating with Members, at their request, in the development of educational activities; . . . by suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom'.

Education for better international understanding: principles

Education for better international understanding consists in:

1. Showing how other peoples lived in the past and live today: their traditions, their characteristics, their civilizations, their problems and the solutions found to meet them; arousing both curiosity and an active, friendly interest in the endeavours of all the peoples of the earth, be they proofs of their grandeur or of their distress.
2. Promoting appreciation of each nation's contribution to the common heritage of mankind: science, technology, the arts and literature. Every form of civilization represents a vast sum of mutual debts among nations. In the Middle Ages, the Christian art of Western Europe bears the imprint of Byzantine and Arab influences. The civilization of India is drawn largely from its own sources, but it has also been illuminated by the radiance of the Greek and Moslem civiliza-

tions. The history of mathematics reveals what this science owes to ancient Egypt for the practical use of geometry, to Greece for its theory, to the Chaldees for calculus, to India for the decimal system, and later to England or to France for analytical geometry, to Scotland for the use of logarithms and finally to every nation of our times. The conquest of the heavens is a fascinating joint adventure: originating in Chaldaea, it is carried on in Greece, India, China, then in Europe with Galileo, Copernicus, Kepler, and ends up with the exploration of outer space by artificial satellites and by the Soviet and American cosmonauts.

3. Promoting the recognition of the fact that, if the countries of the world are still divided by their interests and their political convictions, they are, day by day, growing more closely interdependent in matters of economics, science, technology and culture.
4. Promoting awareness of the fact that nations must co-operate, that is to say work together for their common good within international organizations, even if they are separated by differing ideologies. The world, indeed, cannot be uniform, but the different nations must unite to maintain and to organize peace. Not only is the international organization of the world possible: it has become indispensable. The citizens of all countries must now be made alive to their responsibilities with regard to this organization of the world and peace.
5. Organizing schools and universities in such a manner that the young may learn about democracy, by exercising moral and intellectual responsibilities: learn about liberty through self-discipline; about equality through due rewards for merit; about fraternity through team-work and the preference of the common good over individual interests. Living experience, far more than exhortation, will dispose the young to respect human rights, and make them aware of their duties toward both their own country and the international community.

Thus defined, international understanding is based upon respect for certain guiding principles: freedom, justice, human rights. Understanding does not always mean acceptance; it sometimes means blame, and even resistance. But in any case it means

adopting the maxim: *Opus justiciae pax* (Peace is the work of justice).

Education for international understanding must immunize against, or cure, the disease of our age which is a feeling of helplessness created by the excess of power. What can one single, helpless individual do, alone in a world which science and technology have made so complicated and mysterious, and which is more and more dominated by huge, complex systems? Doubts of this kind cause greater harm among the cultured than among illiterates. Education for better international understanding restores our confidence in the strength of spiritual forces and in their eventual victory, and justifies our belief in an honest search for equitable solutions.

What, in the end, will become of national civism? Is not patriotism in danger of being engulfed in the broader enterprise? But patriotism too must first be defined: it is the deep, ineradicable feeling of belonging to one special community, that of one's own country. It is of the very stuff of our hearts and minds, the dazzling revelation of a close, all-embracing and reverent relationship with all the qualities which go to make up our nation.

Love of country is a total emotion. It is physical, since it embraces a certain area inhabited by men and women who share the same traditions, and live the same history. It is intellectual and ideological, since it recognizes the mother country's mission on earth, a mission for the achievement of freedom, justice, brotherhood and peace.

Over and above this, every single country belongs to the community of nations, which is simultaneously spreading, to include all the peoples of this earth, and becoming more and more closely knit, more and more interdependent. Every single country knows, by experience, that it may breathe more easily and live more happily when peace reigns; that it is oppressed by fear, burdened by the weight of arms, when threats of war appear on the horizon.

Just as love of country finds fresh inspiration in love of the home town and region, so its finds a natural extension and splendid enrichment in the consciousness of an international community.

In the course of this second half of the twentieth century

men are discovering that they will be good citizens of their own country if they also feel themselves citizens of the world, but that they cannot become world citizens if they are not first good citizens of their own country.

Education for international understanding: methods

Thus conceived of, education for better international understanding is not a separate scholastic discipline. It can be neither preached nor taught. It pervades all teaching, opening up broader and more distant horizons; it contributes to the cultural nature of education; it especially enriches those subjects which would seem to lend themselves to nationalism: history, geography, civics.

These disciplines are never distorted, but are on the contrary strengthened, in their aims and their nature, by education for international understanding.

For instance there is no need to slant geography for that science to contribute to mutual understanding among peoples. This goal may be reached easily enough if geography is taught totally, intelligently and honestly.

It is taught totally if the teacher, putting forward geographic facts, is constantly aware of the need for situating, describing, explaining and comparing them, while taking into account the mental age of his pupils, and the degree to which they are able to understand and to assimilate.

Intelligent geography is that which uses scientific facts to establish a coherent whole; it is not hidebound by rigid patterns but uses varied methods and approaches.

The teaching of geography is honest in the degree to which it is total, establishing true relationships between facts; in the degree to which it strives to be objective, ever seeking for truth; in the degree to which it avoids the sensational and repudiates political propaganda.

Not only the intellect, but also the emotions and the will must be called into play.

A strong, determined will comes from a clear apprehension of facts. Understanding still supplies the will with its most powerful driving force. Now, all geographical studies reveal the following undeniable truths:

1. In order to live and to improve their standards of living, men are engaged in a struggle with, or against, nature. To be sure, conditions vary according to the regions involved, but the adventure and the efforts made are common to all and, to a greater or a lesser degree, benefit all mankind.
2. No free, peaceful nation can any longer be self-sufficient. To live and to prosper, they all stand in need of one another.
3. Thanks to science and to technology the Earth has now assumed human proportions (that is why man, today, has launched out into the conquest of space). The achievement of the economic and political organization of the world may now be conceived as close at hand, bringing benefit to all.

This results in concrete, lively, active teaching. We must do away with verbal, didactic teaching with its accumulation of names and facts, which buries the spontaneous zeal of the young and their immense capacity for interest and enthusiasm under a suffocating layer of dusty knowledge. They must discover the natural beauties and the human achievements of their own as of other countries, the latter often enough even more admirable than theirs.

The bilateral revision of textbooks can make a significant contribution to the improvement of geography and history teaching and to the part they can play in fostering better international understanding. With the support and help of Unesco, the National Commissions are systematically engaged in this activity.

The work of the Hungarian and French National Commissions in 1967 is a recent example of these efforts. After an exchange of textbooks and their critical study in each country, two meetings were held, one in Budapest for history, the other in Paris for geography. Each delegation included university professors, the creators of the science, and secondary school teachers, who teach it. They combined their efforts to seek out and to eradicate errors of fact, to correct unjust and derogatory opinions, to tone down facile but often offensive and quite unnecessary witticisms; this was the negative aspect of their work. On the more positive side, they drafted, together, what they felt it would be appropriate for a young Hungarian to know about French history and geography and vice versa. This was accomplished in a spirit of mutual understanding but above all with

respect for truth, for what can be regarded, today, as most faithful to historical development and geographical reality. This proved possible, in spite of the different political, economic and social systems of the two countries involved, because honest study of the facts prevailed.

Similar work had already been undertaken by French historians and geographers and their German, Italian, Austrian, Spanish and Soviet counterparts.

Teaching about the United Nations

International understanding is not a subject, to be taught as such. It is a source of inspiration, an element of life. But the United Nations, as an organization, can be included in school programmes, as a part of the social sciences, history or civics.

When those who drafted Article 26 of the Universal Declaration of Human Rights recommended that 'education . . . shall further the activities of the United Nations for the maintenance of peace', they cannot have imagined that some day a class of dreary, bored pupils would face a teacher whose opening words would be: 'I'm now going to give a lesson on the United Nations', and who would then paraphrase the textbook skilfully hidden behind a pile of volumes on his desk. However good it may be, a textbook is execrable fare when a teacher limits his efforts to reading it aloud. Yet this still does occur and particularly, for their misfortune, in teaching about the United Nations.

To give children an understanding of the United Nations the teacher does well to use actual events as his springboard. He describes, analyses and draws conclusions from them, with the active participation of his pupils. He can always draw upon the current debates of the General Assembly or the proceedings of the Security Council. And, having led off with events, he proceeds to the great permanent principles.

He can show the parts played by, and the relative position of, the various bodies which make up the organization: the General Assembly, the Security Council, the Economic and Social Council, the International Secretariat. He can outline their principal activities: the maintenance of peace, from day to day; aid to the developing countries, through the various Specialized Agencies; long-term organization of peace through

unremitting study of the different approaches which may lead to disarmament; international co-operation, thanks to the Specialized Agencies (Unesco, the Food and Agriculture Organization of the United Nations, the International Labour Organisation, the World Health Organization and so on), which accustoms the various nations to working together, and to a common search for the solutions of their economic, social and cultural problems.

The position of the United Nations in history must also be made clear. In recent history, two essential facts stand out.

1. Decolonization and the consequent transformation of the United Nations: some fifty members in 1945, more than 124 in 1968; the present significance of aid to the developing countries.
2. The Atlantic Charter, proclaimed by Churchill and Roosevelt in August 1941, on board a cruiser on the high seas. Article 6 asserts the hopes for a peace which will free all men from fear and from want. Freedom from fear means the establishment of an international order guaranteeing the security of all nations; freedom from want means the establishment of an economic and social order providing greater equality and justice for the least favoured classes within each nation and for the 'proletarian' peoples of the international community. Article 18 proclaims the need for relieving the peoples of the crushing burden of armaments. The aims of the international organization to be were thus clearly defined: peace and justice; and the means of guaranteeing them: disarmament.

Within the history of our times the United Nations has naturally enough not been able to satisfy every hope, every aspiration raised by the organization's very existence. The shortcomings, the mistakes, the failures should not be glossed over. Nothing could be more unfortunate than to leave the impression of too great a gulf between the facts which the young will discover for themselves, and the ideals which inspired the United Nations Charter. This would entail the risk of doing just what we do not want to do—producing scorn for, or indifference toward, the United Nations.

But, however imperfect the organization may still be, we feel that the United Nations corresponds to the realities of today's

world, to the desire for independence and co-operation, to the demand for economic and social justice expressed by the different nations. It is preparing the way for the change from oligarchy to international democracy. Not only has it given the world a unique forum and an equally unique means of co-operation at the political level; it has also, through its Specialized Agencies, despite very meagre resources, achieved significant technical results.

A single generation is a short span indeed in the development of human societies. International institutions are still very new. The role of education is to awaken the young to the consciousness of their responsibilities. It is the coming generations whose task it will be to strengthen international organizations and ensure their growth.

IX Resistance

The movement which, stimulated by science and technology, is today sweeping forward all the nations and transforming our world, appears so obvious, so vigorous, that any resistance seems unthinkable, easily overcome and surely doomed to failure.

Yet resistance there is. The current of every stream, however swift, never fails to create cross currents and whirlpools. The newer the ideas, the greater will be the opposition of the old schools of thought. Development forces its way through multifarious contradictions: specialization makes a mock of culture; the development of human personality has nothing in common with economic efficiency; the relationships between individuals and society give rise to the most contradictory theories; nationalism is hostile to the international community; traditions are being broken down and destroyed by revolutions.

The most serious point is that such resistance comes from

the circles most concerned, those without whose support even the most appropriate reforms will be imperilled or fail: the educational system and the family.

Resistance within the educational system

Members of universities are, generally speaking, liberal and sometimes even revolutionary in outlook . . . but, in certain countries at least, only when the university itself is not involved. It is ironic to observe that, among conservative bodies, the university is the most conservative of all. It is true that it is the guardian of much that must be conserved: a wealth of scientific knowledge to be passed on; cultural treasures which demand both knowledge and dedication; a conception of man stemming from the oldest civilizations and religions. After a long life spent among deeply beloved, familiar scenes, it is heart-rending, difficult, next to impossible to turn, deliberately, toward new horizons, the more so since these, mobile by nature, limitless in scope, seem so adventurous and so alarming.

Strictures such as these apply more particularly to European universities. The position is not necessarily the same in other regions. In North America, for instance, the universities have, on the contrary, been dynamic fountainheads of new ideas, and have served as catalysts in the economic and social development of the community.

The university of our times must both maintain and create, must devise new approaches to traditional as well as to new problems. While culture is still the supreme goal of any education, it must be adapted to the proliferation of the sciences, and to the changing conditions of our world. While democratic transformation of the educational system is unavoidable, secondary education must combine quality and quantity so as to accommodate the latter, while protecting the former. There remains, too, the problem of how to follow the scientific trend toward the specialization of science, while maintaining the unity of learning.

Many, indeed, will hold that the older solution is by far the sounder. There are more ancients than there are moderns and the conservatives are more passionately convinced than the revolutionaries, at least among those in positions of authority. As for those who would seek to overcome such contradictions

by means of an over-all synthesis of doctrines, theirs is the most difficult task of all, since they find opponents in both camps.

The university itself is a combination of many separate bodies, which the traditional order of things had established and isolated, assigning to each one of them its own distinct goals. The new order refuses to allow that primary education should be provided for the lower, and secondary education reserved for the middle classes; that technical education should be confined to the sons of working men, and the sole end of higher education should be to produce mandarins.

Resistance must be overcome at every level if the corps of elementary teachers are to devote themselves wholeheartedly to elementary primary schooling only; if secondary school teachers are to adapt their efforts to compulsory secondary schooling; if technical teachers are to co-ordinate their efforts with those responsible for general education; if university professors are to keep more in touch with life; if all educators, at every level, are to cultivate an open-minded attitude towards the problems of the world of today and toward the values of development.

Little by little, alongside of our classrooms, we have seen the growth of a 'parallel', fascinating, and more attractive type of schooling, since its activities are deployed on many a different stage: radio, television, the motion picture, magazines. The formal and somewhat arid knowledge imparted to children at school grows dim and falters when faced with the competition of these new media of information and education, anathema and objects of scorn to the traditional teachers. The degree of their hostility may be measured by the slow—too slow—acceptance of audio-visual aids in teaching.

But the triumph of traditional schooling in this struggle seems doubtful. The sum of knowledge acquired thanks to this 'parallel' schooling already seems preponderant. Why should not peaceful co-operation be established between the two schools? They need each other for their mutual enrichment: traditional schooling in order to open its windows upon life, to provide a more interesting, more concrete form of teaching; 'parallel' schooling in order the better to adapt itself to the work of lifelong education. Schools must effect the reconciliation

between the civilization of the printed word and that of the image.

Resistance from the family

Parents, on the other hand, are deeply concerned about the different measures which are gradually eroding their freedom of choice: by means of guidance processes the school authorities determine the type of studies for which a pupil is best suited, and impose their decision on the parents; the same authorities establish school districts, beyond the boundaries of which parents may not stray in favour of a school which they consider better for their child. The last paragraph of Article 26 of the Universal Declaration of Human Rights—'Parents have a prior right to choose the kind of education that shall be given to their children'—is thus set at naught. There is no doubt at all that, in many countries, between 1948 and 1968, family rights have been whittled down, while the power of the State has been reinforced.

The drafters of the Universal Declaration were obsessed by memories of Nazi and Fascist totalitarian methods, of State control imposed upon little children of 7, of the brutal subjection to which parents were submitted. If freedom was to be restored it seemed imperative that the child should be wholly restored to the family.

Since those days, things have indeed changed: we now face the danger of being swamped by quantity; well-tried and trusted methods are threatened by the complex nature of modern society. The growing multitudes of the young must somehow be regulated, in order that order and efficiency may be restored to education, that individual aptitudes may be developed and that economic and social needs may be met. In the same measure as the duties, the responsibilities and the financial commitments of the State increase, so must its control and its policies become paramount.

For that matter, submission to administrative control is not unavoidable. If they recoil in shock and horror when informed that their child should be given a technical training—their child whom they intended to send to one of the schools enjoying most prestige, for education at the highest intellectual level—

parents can, in many countries, appeal against such a decision, either by agreeing that their offspring should take the entrance examinations for the institution of their choice, or by entering him in a private school. These options provide no mean safety-valves against educational reforms put into effect by the State.

Parents are often blind, and control is not necessarily against the child's interest. But in such cases too it is preferable not to force families' hands, and rather to seek their acceptance of the new systems imposed by the facts of life. Parent-teacher associations can play a very useful part in this regard.

This explains why parents should be fully informed about their children's aptitudes, the direction in which they may best be guided, the various openings for which this or that type of studies may prepare. This can be achieved by the organization of school and university guidance centres, and by increased contacts between parents and teachers. The school has everything to gain from closer acquaintance with the parents; the parents stand to benefit from fuller knowledge of the problems of the school.

Co-operation between school and family is on the increase; and this co-operation will dissipate the apparent contravention of Article 26.

X The birth of educational planning

When talking about resistance, we should have given a prominent place to ministries of finance. Among the non-military objects of expenditure some, indeed, come higher than education. Public health tops the list. Education is none the less one of the heaviest charges against a national budget. If we

take the depreciation of currencies into account, we can see from Table 7 that, in ten years, public funds devoted to education in the developed countries have doubled, sometimes tripled; that they swallow up from 15 to 20 per cent of the budget, from 4 to 8 per cent of the Gross National Product (GNP). At much lower figures, we find the same ratios among the developing countries (see Table 8).

In the developed countries, requests for funds pour in from every [illegible] and, however affluent these nations may be, public resources cannot satisfy every one, on every score. Choices

TABLE 7. Funds devoted to national education in some developed countries (in millions of dollars)

Country	Population (in millions of inhabitants)	1954-55	1960	1965		
				Total	Percentage of budget	Percentage of GNP
Belgium	9	200	450	800	19	7
France	50	700	1 500	3 000	17	4.62
Italy	52	400	800	1 600		6.3
Sweden	8	200	350	700		5.7
Switzerland	6	150	220	500		5.2
United Kingdom	54	2 000	3 000	4 200		5.8
United States	200	13 000	20 000	29 000[1]		5.4
U.S.S.R.	230	8 000	—	17 000	17	8

1. States' expenditure, $24,000 million; Federal expenditure $5,000 million.

TABLE 8. Funds devoted to education in 1965 in some developing countries (in millions of dollars)

Country	Population (in millions of inhabitants)	Total	Percentage of GNP
Argentina	22	500	5.5
Brazil	70	300	3.5
India	450	900	2.8
Kenya	7	40	5
Senegal	2.5	22	4

have to be made, priorities have to be established between highways for cars, hospitals for the sick, telephone systems for business, schools for children. Within education itself, the sectors to be given preferential treatment must also be determined: for instance, technical education and higher education, because these are of more immediate use for development; appropriations for capital investments and for operation must be budgeted over a span of several years; a more equitable and more efficient sharing of available funds must be established.

In the developing countries, planning for the growth of education is most desirable. If it should be too swift and ill adapted to the needs of the economy, the development of primary education could well, in certain circumstances, increase the drift from rural areas, unemployment in the cities and juvenile delinquency. Free and compulsory primary education for all children should be put into effect as soon as possible. But in certain cases it may well be even more necessary to increase the numbers of secondary school pupils and university students, to train primary and secondary school teachers, technical staffs and management personnel; to develop technical education in keeping with the manpower needs, by profession or trade, over the next ten or twenty years; to foresee the numbers of native-born graduates and those of the staff to be recruited from abroad. The authorities assess the desirable increases in enrolments and the corresponding outlay of funds. These are the most rudimentary operations of educational planning.

The inclusion of education in plans for economic and social development, and the introduction of planning in education proves that those who govern now regard education as one of the consumer and producer goods, capable of giving each and every man a better chance of achieving his potential and of making his contribution to development. We have to give a higher degree of education to more people in the shortest time possible, and to make the best possible use of their abilities. What better definition could there be of efficiency?

After 1927 and the Soviet Five-Year Plans, planning seemed an essential characteristic of the socialist countries. But from 1945 onward, other countries have recognized the advantages of planning and have evolved a flexible planning system suited to liberal market economies. Today every one is engaged in

planning, just as Monsieur Jourdain (a character of Molière), without knowing it, used to write prose.

The different countries were set on the road to educational planning by Unesco itself: the Lima Plan (1956) for primary education in Latin America; the Karachi Plan (1960) for Asia, and the Addis Ababa Plan (1961) for Africa. Unesco also established regional centres for the training of planners and administrators: one in Beirut (1960) for the Arab States, another in New Delhi (1962) for Asia; educational planning sections, set up by Unesco, were included in the Latin American Institute for Economic and Social Planning (Santiago, Chile, 1962) and in the African Institute for Economic Development and Planning (Dakar, 1963). Finally, in 1963, an International Institute for Educational Planning was established in Paris, with a view to training top-level educational planners and co-ordinating international research.

Further momentum was given to the movement in 1962-63, when the International Bank for Reconstruction and Development decided to grant substantial loans to developing countries in order to facilitate the extension of secondary, vocational and technical education, in harmony with the general process of development.

Unesco arrived pragmatically at a set of principles governing planning. To be efficient, planning must: (a) be broad in scope, and embrace all the different types of education, including adult education; (b) be integrated with all-over economic and social planning; (c) be a long-term, uninterrupted activity (for instance, to guarantee the availability of enough specialists, plans must be made twenty years ahead); (d) be concerned with quality as well as quantity, covering the pre-service and in-service training of teachers, the elaboration of curricula, the quality of textbooks and the efficiency of teaching methods; (e) be able to count on a competent staff of statisticians, economists and educators.

Such efforts should provide powerful means of action for regulating and speeding up the development of education, as well as for facilitating its evolution.

XI The need for international co-operation

The two essential facts of our time are the access of mankind not only to the atomic age, but also to the age of international co-operation. We have noted this throughout this study.

Intellectual co-operation

Young countries and old alike now feel the need for regional and international agreements; they are becoming used to living as members of a world-wide community and want to combine their efforts for the purposes of life, not death. Whether we like it or not, an active trend toward international co-operation does exist, international fellowship is felt and put into practice, an international society is coming into being.

Who better than the intellectuals, the scientists and the scholars, the professors and the teachers, sensitive as they are to the terrors bred by nuclear armaments, can exercise wisdom and the determined will to peace? Are they not the most enthusiastic supporters of international meetings, congresses, conferences, committees of experts and 'wise men', of study missions, organized with a view to pooling the results of experiments and research, to learning from successes and failures, to establishing, ever more swiftly and more soundly, the principles and methods of the new education which is now demanded by a world conscious of its new horizons? Many international associations of teachers are already working along these lines. And Unesco is there to co-ordinate these efforts; to provide for free travel and the free flow of ideas and knowledge; to promote international co-operation for the furtherance of the right to education.

Aid to developing countries

Let us refer to Tables 7 and 8 given in the preceding chapter. We know, from those figures, the approximate *per capita* cost, in certain countries, of the right to education:

	$		$
United States of America	145	Italy	32
Switzerland	100	Argentina	22
Sweden	90	Senegal	8
Belgium	88	Kenya	5.5
United Kingdom	78	Brazil	4
U.S.S.R.	74	India	2
France	60		

The comparison is illuminating. The richer the country, the more money it spends on education. There is a vast gulf between the developed and the developing countries. The expenditure per head is eight times less in Senegal than in France, twenty times less than in the United States; in Kenya, it is sixteen and thirty times less, respectively, that in the United Kingdom and the United States. And other States may be found still further down the scale.

Inequality in the world today can be measured in terms of economic and also of educational resources.

If events were left to follow their natural course, the inequalities would increase. And those who have the schools, the universities, the laboratories, the scientists and the teachers command the tools of progress . . . and of regression, of peace . . . and of war.

The reports of the Organization for Economic Co-operation and Development (OECD) are revealing and far from optimistic. The twenty-two developed countries of its membership have a combined population of 500 million, an annual income of $1,900 per head, which increases yearly by $60, taking population growth into account. In a group of developing countries with three times that population, the yearly income per head is $130 only. The annual rate of increase, $4, is misleading, since demographic pressures, deficit trade balances and foreign debts absorb the whole of the increase.

What will the industrial countries do with their huge production toward the end of this century, if they cannot sell in

other countries which have stayed backward and poor? What will be the reaction of those peoples who now demand the right to live as men, and not merely to survive as 'sub-humans' (Josué de Castro), when faced with growing inequalities and outrageous injustices? Economic depression threatens the former with suffocation, revolt threatens the latter with martyrdom. Conditions would be ripe for a major catastrophe.

Under the auspices of the United Nations, all governments now preach and practise aid to the developing countries. They refer to such aid as one of the keystones of their foreign policies, out of respect for moral considerations, to be sure, but also and primarily because of a situation fraught with danger; their approach is dictated not by duty but by a realistic appraisal of the position. The course of natural evolution must be interrupted, poor and rich must be brought closer.

In matters of education, international co-operation is of two types: either the allocation of capital, i.e., financial aid; or the provision of educators and experts, i.e., technical co-operation. As the developed countries themselves are often short of teachers and technicians, the latter type of aid leads them increasingly to provide for the training of leaders to be made available to the developing countries. Aid may be bilateral, as when it is provided directly by a wealthy country, or multilateral as when it is channelled through international organizations. Whichever type is used, aid is, in principle, disinterested, since it allows the developing countries to build up their own systems of education, using their own languages, teachers, textbooks and curricula.

However, the industrial powers of the Western world, and the U.S.S.R. too, practise the bilateral type of aid for the greater part (90 per cent) of the resources that they allocate to developing countries; a very modest fraction (10 per cent) passes through the international organizations.

The number of experts provided for bilateral technical co-operation by the various countries was as follows: France, 44,000, including 27,000 teachers; United States of America, 14,000; United Kingdom, 13,000, including 2,400 teachers; Australia, 8,200, including 1,700 teachers, all in New Guinea; U.S.S.R., 6,000; United Arab Republic, 3,700, including 3,500 Arabic teachers; Belgium, 3,000; China (mainland), 2,500;

TABLE 9. Principal financial aid (in millions of dollars) [1]

Country	1961	1965	Percentage of GNP
United States of America	4 500	4 600	0.9
France	1 400	1 363	1.7
United Kingdom	631	792	0.8
Federal Republic of Germany	800	765	0.8

1. The financial aid afforded by the U.S.S.R. reaches significant figures, but it is difficult to evaluate. The greater part of Soviet aid is 'tied', i.e., must be used for the purchase of goods from the donor country. The amounts earmarked for education are not specified.

Italy, 2,000; Israel, 1,500; Federal Republic of Germany, 1,360; a total of 110,000.

Bilateral aid, approximately $9,000 million a year, is still far from meeting the needs of the developing countries. To double the standard of living within thirty-five years (if we admit the hypothesis of a stabilized rate of population growth) the average annual amount of aid required is assessed at $30,000 million, reaching $150,000 million towards the end of the thirty-five-year period.

Multilateral aid—scarcely $1,000 million—seems scant indeed. The immensity of the needs and the slimness of resources form a striking contrast. Unesco has its own budget of $30 million a year, with, for purposes of aid, an additional equivalent sum allocated by the United Nations Development Programme. Even if we consider that Unesco spends a good half of its regular budget on developing countries, the total is barely $45 million, or less than 4 per cent of New York City's education budget.

Before leaving these statistics, let me give one more set of figures, and a striking one indeed: the annual military budgets of the great powers come to $150,000 million. For every $100 spent by the wealthy countries for war purposes, they expend only $6.5 to help the developing countries live. And the right to education itself, Unesco's responsibility in 120 countries, receives only 3 cents. The fantastic disproportion of these figures lays bare the vital importance of one of the most agonizing problems of the world today.

Critics of international organizations—and of Unesco in

particular—are, generally speaking, unaware of these figures. If they were known, perhaps the critics would admire what has actually been accomplished.

Unesco

The object of this booklet is neither to give a catalogue of, nor to extol, Unesco's work, but since, in the course of these pages, we have so frequently caught glimpses of it, we may well pause and give it a further look. To sum up, we may say that Unesco serves as a catalyst for dynamic ideas. Well placed to hear of what is happening in the world, sensitive to the nations' needs, Unesco is aware of the very first stirring of such ideas, follows their development and can, at the proper time, co-ordinate, harmonize and finally impose them in their full force. This has been the case for functional literacy, for planning, for lifelong integrated education, for education with a view to better international understanding, for the status of teachers, and so on.

Unesco also plays the part of the conscience of the nations. But its status as an intergovernmental institution all too often limits what it can do. In such cases Unesco suggests, advises, censures if need be, reminds the States of their duties towards the international community and towards themselves and, gradually, presses them, sometimes even leads them, along the road to progress.

Unesco strives to co-ordinate intellectual co-operation on behalf of education, science and culture; reminding us that aid to developing countries is a matter of equity, Unesco itself puts the principle into practice to the greatest extent possible; it does its best to enlist the energies of education, science and culture in the cause of better international understanding and peace. This is what René Maheu, the Director-General of Unesco, has called international intellectual co-operation, operational action in the service of development, and ethical action in its own right.

In its own domain, and in the measure of the resources made available to it, Unesco is working for the promotion of a new democracy, whose scope includes the entire international community.

By so doing, Unesco is responding to the great needs of our times. It is justifying its own existence. It is indispensable for the right to education.

Conclusion

As I bring this study to an end, I must admit that there are many questions which I have neglected or barely touched upon: teaching and the status of teachers, maladjusted children, education in the arts, physical training, examinations, audio-visual aids and programmed instruction, textbooks, school buildings, administration and inspection, and so on. But we must draw to a close, even though many other problems rear their heads. Development has a cumulative effect and breeds further developments, *ad infinitum*. All countries are experiencing rapid expansion and the so-called developed countries are those within which changes are the swiftest, the most significant, the most fertile in new problems. The right to education is Pandora's box.

To punish the Titan Prometheus, who had stolen fire and given it to man, Zeus ordered Hephaistos to create a woman for him. This masterpiece embodied beauty in all its aspects and the admiring gods all bestowed gifts upon her, whence she took her name of Pandora (endowed by all). Athena clothed her in a dazzling white robe, giving her intelligence and all the arts proper to her sex; Aphrodite adorned her with the charm which provokes desire; Hermes gave her eloquence, and the Graces chains of gold for her neck. Zeus put into her hands a small, tightly closed box, telling her to take it to Prometheus, on the Earth. The wily Titan did not fall into the trap, and repulsed the seductive creature; nor would he accept the box she offered him. Beautiful Pandora, thus rejected, next approached

Photo : Institut Pédagogique National/Marc Pialoux

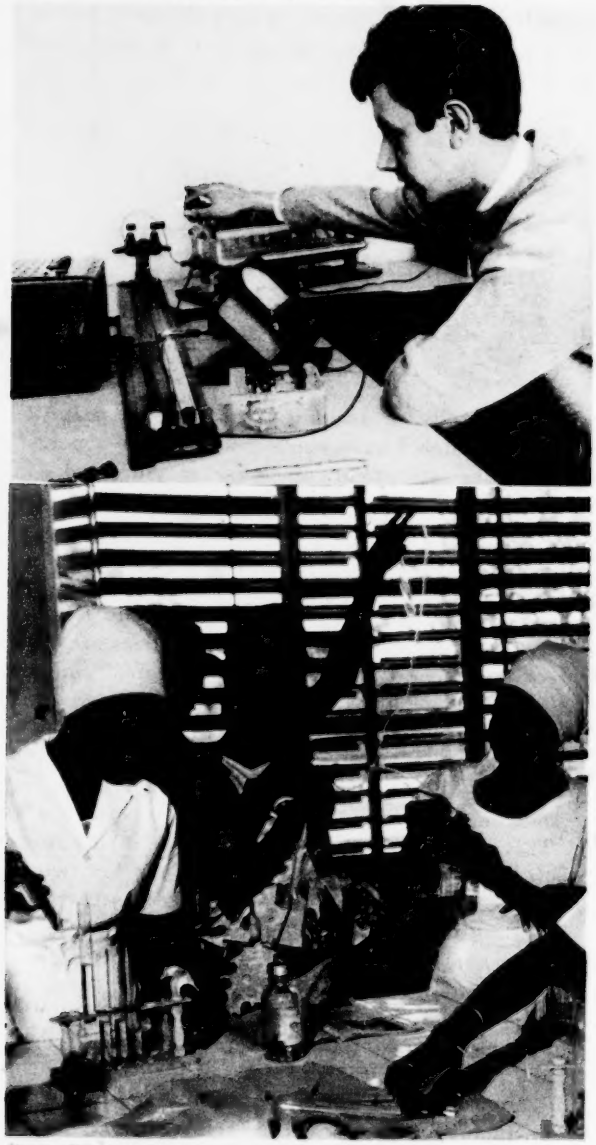


Photo : Unesco/A. Tessore

Here and there at least . . .
. . . . the right to education has become a reality.

Prometheus's brother Epimetheus, 'the imprudent', who let himself be persuaded and opened the box. A cloud of evils flew forth. Epimetheus strove in vain to close the box, at the bottom of which Hope alone remained.

The intention of the founders of the right to education was the very opposite of that of Zeus. They believed that they were bringing boons and blessings. But in their box too, there were, for the States who were to receive it, heavy burdens, cares and troubles and, for the time being, we are still left with Hope alone.

Much indeed has been accomplished, but still far more remains to be done. In a country such as Chad, in the centre of Africa, the rate of primary school attendance rose from 4 per cent in 1955 to 11 per cent in 1960 and 27 per cent in 1965. It will, so it seems, reach 40 per cent in 1970. There were 300 general secondary school pupils in 1955, 1,300 in 1960, 4,500 in 1965; but only 500 pupils are enrolled in technical schools. There is no common measure between what remains to be done and what has been achieved so far, and this holds good not only for Chad and for other developing countries, but for the developed countries themselves.

Hope will not remain a vain dream; it will be fulfilled, but only provided that education is given 'priority over all priorities'; that vigorous and constant efforts are made in its favour; and, beyond any doubt, that a part of the huge resources devoted to armaments are transferred to the cause of peace and development.

The right to education has already travelled a long way along the road from proclamation to achievement. The first steps were the hardest, the most arduous. There is stillfa r to go from accomplishments to full achievement, but progress now will no doubt be easier. Let us hope that the booklet published in honour of the fiftieth anniversary of the Universal Declaration of Human Rights will be able to celebrate the full achievement of the right to education.